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# THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor.

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July, 1914.

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# The Missionary Surveys' Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home.  
Is There One In Yours?

## JACK CONTINUES TO RISE AND TO GAIN FRIENDS.

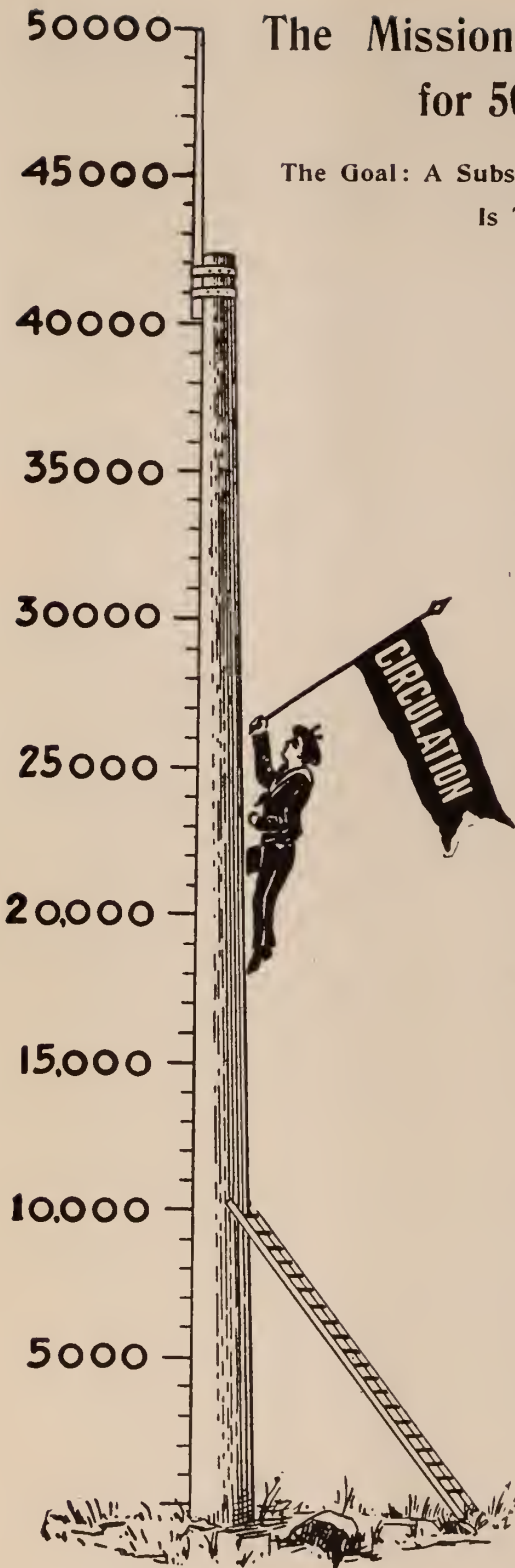
Twenty-six thousand is where his flag staff rests while Jack pauses to take a breath. This is the highest point yet reached—a gain of 250 over last month.

This is Jack's gala number. Do you see him on the outside cover? Don't fail to read how he was permitted to climb up and put his pennant at the top for one afternoon. The story may be found on the next page. There are hundreds of organized Sunday School classes who could do something like what the "Ophelia Class" did. Just try it. It is an exhilarating work. Things happen least expected—happy things!

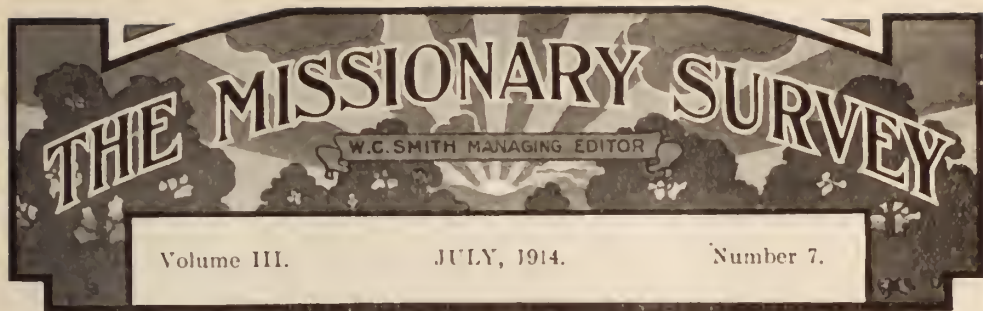
And turn to the Junior Department to see what two little orphan girls did for Jack. Haven't they made many of us feel just a little ashamed? We could have done more than we have, couldn't we?

How about it, Jack?

*"Don't scold; let 'em alone. Everybody's goin' to help—you watch!"*







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## EDITORIAL

Single subscription 75  
cents a year; in clubs of  
five or more, 50 cents. En-  
tered as second-class mat-  
ter November 1, 1911, at  
the post-office at Rich-  
mond, Va., under the act  
of March 3, 1877.

### HOW AN ORGANIZED SUNDAY SCHOOL CLASS CAN BE A FACTOR IN MISSIONARY EDUCATION.

This is a story of loving, faithful, tactful, skilful leadership.

There's nothing wonderful about it, but it is rare enough to relate on the first pages of this magazine.

It is simply what happens when a Sunday School teacher recognizes in a class of young people latent energies which are, when organized and properly directed, capable of large achievements; and not only recognizes the fact, but is willing to make a sacrifice of time, thought and labor to demonstrate it.

Mrs. P. J. Flippen, of Mizpah Presbyterian Sunday School, Highland Park, Virginia, is, perhaps, as busy a woman in her home as you will find. She has the care of her household, including an invalid; does all her own housework and cooking — yet she finds time for her Sunday School work and to make the organized class life of ten girls intensely interesting the year 'round.

With these ten girls, trained for work and stimulated by her own example to high ideals of service, she has just put through a campaign for the MISSIONARY SURVEY in her congregation which is monumental in its success.

This leader in looking about for work which a class of girls might do, landed on the MISSIONARY SURVEY. She discovered that only ten subscriptions to the magazine existed in her congregation of 200 members—one to twenty—and these were on the point of expiring.

Here was a weak spot. A remedy was needed. Her church was entitled to the information presented each month in the church's missionary magazine and she believed it deserved an ideal circulation—one magazine to each five members. Hers was not different from a thousand other congregations, but she thought it should measure nothing short of the best. It would be a good stiff task, but she knew her girls and decided to match them against it.

Therefore the "Ophelia Class" was set to work. Plans were carefully laid. The Pastor's aid and influence were gladly given. Announcements were made. The territory was parceled out and assigned. Enthusiasm was communicated. A vision of the possibilities in the accomplished task was held out. Patience and diligence were counseled, and through all there was the spirit of prayer—concerted prayer



The Ophelia Class. It will be noted that "Jack" is in the midst of them and has placed his pennant at the top of the pole. This means that the Mizpah congregation has done its part toward such an happy consummation.

—individual prayer. Of course, there were discouragements. It was freely predicted that the thing could not be done. They might get a dozen or fifteen, but forty!—nonsense!

Nevertheless the impact of the "Ophelia Class," with their faith and determination, was irresistible; the result was inevitable. Subscribers were mowed down like wheat—not as by a cyclone, for these young ladies went about their work with dignity as well as enthusiasm—but there was a cheerful optimism and confidence in the way they went at the task which seemed to make success a foregone conclusion.

They started out to secure forty subscribers. When the returns were all in they totaled fifty-eight—or about one subscription to three and one-half communicants, compared with one to twenty, the former status.

If this happens to fall under the eye of a Sunday School teacher, man or woman, working with boys or girls, or adults, let it suggest the strongest probability that *you* can do *with your class* something like it. It will require some special attention, some sacrifice of time and possibly something else, but it will be *worth while*; and it will strengthen your class work, increase interest and give you and the class a genuine thrill of satisfaction.

The testimony of Mrs. Flippen and her girls is unanimous and enthusiastic in pronouncing it—in spite of the sacrifice involved—the happiest service they have ever undertaken as a class.

Note below some other things told to the editor by this consecrated leader:

In my opinion the secret of these girls' success, humanly speaking, was their sys-



tematic canvass of *every home* in the Church, prompted by their determination to attain to a certain goal—"Forty subscribers for the Survey" and at the same time "Give Service," which is the class motto.

\* \* \*

In a home formerly not taking the Survey, we placed two copies—one for the father exclusively.

\* \* \*

In our list of names was that of a young man living alone. We thought it hardly worth while asking him to subscribe, but our pastor advised not to omit *any person*, and to our surprise, when he was approached, he promptly subscribed for his sister living in the country.

\* \* \*

Another case we thought hopeless was that of a busy mother who rarely has an opportunity to attend church and never gets to the Missionary Society. But one of our members had been sending her a copy of the Survey from time to time and she had become interested in reading the Junior Department to her children. She readily subscribed.

\* \* \*

One lady subscribed for her own home and for a relative in the country.

\* \* \*

One of the girls said, "We must get forty; I'll beg mamma to subscribe for me; it helps me in my Miriam meetings." She got it.

\* \* \*

Two members far out in the country could not be seen in person. None must be overlooked, so a letter was written to these two and each brought a subscription—both of them new.

Three of the girls received subscriptions from every person named on their lists.

\* \* \*

One lady said, "I get very little time to read, but if I do not renew, I'll miss it awfully." She gave us her renewal.

\* \* \*

One lady has been to our society only once. She stays at home very closely. The girls knew her only slightly. However, one faithful girl ventured to her home, and courage almost failed her when she rang the bell, so certain she felt she would be unsuccessful. But she was surprised, for she secured the subscription with no difficulty at all.

\* \* \*

All this shows it is a mistake to anticipate failure, but rather go ahead and see *everybody*. Let no one through the canvasser's fault miss the opportunity to subscribe.

Another unusual feature in this remarkable campaign: Not only did the Ophelia Class ask God's blessing in advance upon their plans and the execution of them, but after all was over and the victory won, they had a special little prayer meeting together in which they asked God to further bless their work by causing the newfound subscribers to *read* the magazine and take into their hearts and lives the influence of its missionary instruction.

May the example of the Ophelia Class have many emulators.

## PRONOUNCING SURVEY.

Again we are inquired of as to the correct pronunciation of the title of this magazine. The noun *Survey* is accented on the first syllable, *SURvey*—and not *SurVEY*.

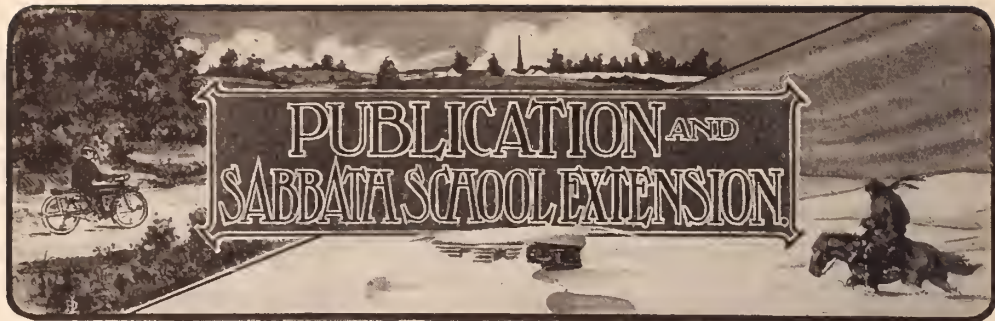
The magazine has also other pronunciations accorded to it equally correct and pleasing to its editors.

It is pronounced:

EXCELLENT  
UNSURPASSED

BEAUTIFUL  
INSTRUCTIVE  
COMPLETE  
FINE!!  
INDISPENSABLE.

It is hoped that all our readers will learn these pronunciations and be able to use them with both sincerity and unction, when talking to non-subscribers.



Branch Department at  
Texarkana,

PUBLISHING HOUSE:  
212-214 North Sixth St.,  
Richmond, Va.

## YOUNG PEOPLE'S WORK AND SUNDAY SCHOOL EXTENSION.

### A CHART MEETING.

Hymn 526, "*Come We That Love the Lord.*"  
Prayer of Praise.  
Business.  
Hymn 490, "*Soldiers of Christ Arise.*"  
Scripture Reading—Luke 15: 1-10.

### CHART TALKS:

Chart No. 1.—*The Missionary Survey.*  
Chart No. 2.—*The Women Can Help.*  
Chart No. 3.—*Sunday School Extension.*  
Chart No. 4.—*The Woman's Auxiliary.*  
Chart No. 5.—*The Young People's Work.*  
Chart No. 6.—*Activities of Executive Committee of Publication.*

For suggestions, see following account of  
"A Chart Meeting":

Hymn 502, "*Like the Eagle, Upward,  
Onward.*"

Have read "*The Land of Pretty Soon*"—

### THE LAND OF PRETTY SOON.

I know of a land where the streets are  
paved

With the things that we meant to achieve;  
It is walled with the money we meant to  
have saved,

And the pleasures for which we grieve.  
The kind word unspoken, the promises  
broken,

And many a coveted boon  
Are stored away there in that land some-  
where—

The Land of Pretty Soon.

There are uncut jewels of possible fame

Lying about in the dust,  
And many a noble and lofty aim  
Covered with mold and rust.

And, oh, this place, while it seems so near,  
Is further away than the moon;

Though our purpose is fair, yet we never  
get there—

To the Land of Pretty Soon.

The road that leads to that mystic land  
Is strewn with pitiful wrecks,  
And the ships that have sailed for its shin-  
ing strand

Bear skeletons on their decks.

It is further at noon than it was at dawn,

And further at night than at noon;

Oh, let us beware of that land down there—  
The Land of Pretty Soon.

—Ella Wheeler Wilcox.

Prayer—*That God's spirit will guide this  
society as they express in action  
what has been impressed upon  
them in this meeting.*

Hymn 300, "*O Jesus, Thou Art Standing.*"

### A CHART MEETING.

#### *How One Society Worked It.*

The room was decorated with the  
charts and a few flags. (See illustra-  
tion on front of this leaflet.) The  
Leader had appointed a speaker for  
each chart, and the time allotted to  
each was five minutes. Each speaker  
aimed to make clear the facts back of  
the central thought in the chart she  
explained. The following outline was  
followed:

Suggestions for Chart No. 1 (*The  
Missionary Survey*)—Give a brief re-  
sume of the various departments. Dis-  
play Copies. Show how in hands of  
each member it will give power and



A Display of the Charts Furnished by the Committee of Publication. These Charts Can Be Had Free Upon Application.

purpose. See "How to Get New Subscribers."

Suggestions for Chart No. 2 (*The Women Can Help*)—See "Back to the Home," "How the Women Can Help," and "Duties of Secretaries of Young People's Work."

Suggestions for Chart No. 3 (*Sunday School Extension*)—Explain the diagram. Make the keynote "Work of Prevention is a hundred-fold better than work of Reform."

Suggestions for Chart No. 4 (*The Woman's Auxiliary*)—Write to the Woman's Auxiliary for all things named here. Have them on display.

Suggestions for Chart No. 5 (*The Young People's Work*)—Write to Committee for Manuals of Covenants, Miriams, Westminster League; also other leaflet literature. Give brief outline of leading features there emphasized. Make definite appeal for Leadership and Training. See "Wanted—the Best Tool."

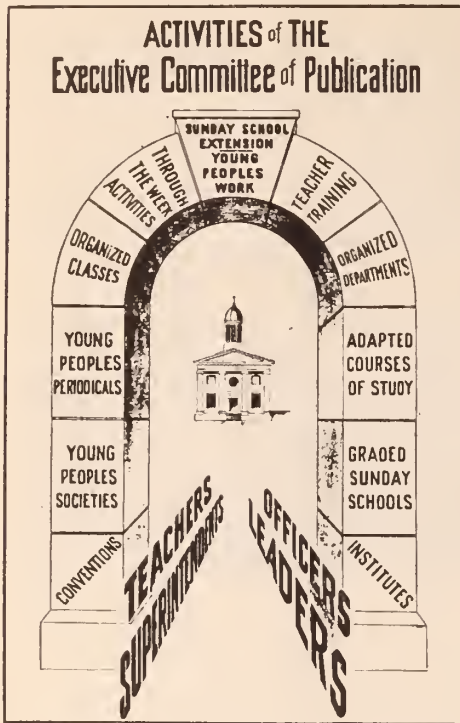
DETAILED TREATMENT OF CHART No. 6.

When the Arch showing Activities of Executive Committee of Publica-

tion (Chart No. 6) was exhibited, the following story of Spurgeon's was told:

It is said that when Solomon's Temple was building, amongst the stones was a very curious one: it appeared unfit for any portion of the building. They tried it at this wall, but it would not fit; they tried it in another, but it could not be accommodated; so, vexed and angry, they threw it away. The Temple was so many years building, that this stone became covered with moss, and grass grew around it. Everybody passing by laughed at the stone. The eventful day came when the Temple was to be finished and opened, and the multitude was assembled to the grand sight. The builders said, "Where is the top-stone?" "Where is the pinnacle?" They little thought where the crowning marble was, until some said, "Perhaps that stone which the builders refused is meant to be the top-stone." They then took it, and hoisted it to the top of the house; and as it reached the summit they found it well adapted to the place.





Full size duplicates of all charts sent free on application to the Presbyterian Committee of Publication, Richmond, Va.

Then the speaker showed that this chart was meant to exemplify that in women's work something of the same kind has happened. In the development of each activity here displayed (here she named stones in the Arch, beginning with the base, and gave a word of explanation with each; also showed samples of Sunday School literature issued by this Committee) the women of the church have always been foremost, but their work has been hampered because there was no unifying, central organization with which they were identified which gave solidity and permanence and power to their efforts. They lacked the key-stone of the Arch. They felt quite sure it was there somewhere, but they could not find it, and so for years the activities continued, but were not rounded into a

## YOUNG PEOPLE'S WORK

**CHIEF AIM — TRAINING**

### PHYSICAL POWER

TO BE STRONG. CLEAN. SELF-CONTROLLED

### MENTAL POWER

READING. STUDY COURSES. LECTURES. MUSIC

### SOCIAL POWER

DEFINITE CHRISTIAN SERVICE FOR OTHERS

### SPIRITUAL POWER

BIBLE STUDY. PRAYER. MISSION STUDY. GIFTS. PERSONAL EVANGELISM.

**DEFINITE JOB IN LOCAL CHURCH.**

### LEADERSHIP

MIRIAMS. — COVENANTERS  
CAMP FIRE GIRLS. BOY SCOUTS.  
WESTMINSTER LEAGUE  
CHRISTIAN ENDEAVOR

ORGANIZED SUNDAY SCHOOL CLASSES FOR TEEN AGE.  
**THE UTMOST FOR THE HIGHEST**

FOR LEAFLETS ON ORGANIZATION & METHODS WRITE  
PRESBYTERIAN COMMITTEE OF PUBLICATION.  
RICHMOND, VA. TEXARKANA, ARK. TEXAS

Full size duplicates of all charts sent free on application to the Presbyterian Committee of Publication, Richmond, Va.

perfect Arch through which all workers for young people might freely march to information and fuller usefulness.

They did not recognize the fact that the Executive Committee of Sunday School Extension and Young People's Work was the key-stone that would hold the arch of all these activities in place. But it is like the story of Solomon's Temple of old, and if this Society will only try the key-stone in its rightful place, they will find it well adapted to unify, solidify, and make useful and effective all the Sunday School and Young People's activities of our home church.

Program No. 2—Envelope—Sent free on application to Presbyterian Committee of Publication. Contains all literature necessary to make this Chart Meeting a success. Send for it.





MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 4214 West Prospect Place, Kansas City, Mo.

## THE SECOND ANNUAL MEETING OF THE WOMAN'S COUNCIL.

SUSAN T. DAVIS.

The third week in May arrived, the time of the second annual meeting of the Woman's Council. Fourteen Presbyterian women, representing fourteen Southern States were wending their way to Kansas City, where they were to be joined by three others, Mrs. Winsborough, the Superintendent of the Woman's Auxiliary; Mrs. McMillan, the Treasurer, and Miss Jennie Hanna, a member of the Committee on Temporary Organization.

The destination of all was Calvary Baptist Church, where the sessions of the Council were to be held.

At this second annual meeting there was present every member of the Council and of its Executive Committee. This is the first time that every State has been represented.

The meetings have always been characterized by informality. The Council sit around a long table with pencils and note books. The women are there to work. The sessions are for business, inspiration, quiet conference and prayer. The meetings are open, and every one who is interested is cordially invited. That the interest is general is proved by the fact that the lecture room where the sessions were held, was always well filled.

Sessions were held each morning and afternoon, from Thursday, May 21st, throughout the following Wednesday, May 27th, except Friday and Saturday afternoon, which were devoted to recreation. On Friday the Woman's Societies of the Central, Eastminster and Trinity churches entertained the Council at a reception at the beautiful home of Mrs. William Pickering, on Janssen Street. On Saturday the Council were invited to the reception and automobile ride, which was tendered the Commissioners of the Assembly.

The first session of the Council was on Thursday. After a devotional service, in which the central thought was Unity—"striving together for the faith of the gospel," the meeting adjourned that the Council might hear the sermon of the retiring Moderator; and that they might attend Communion Service at the Assembly.

In the sessions that followed, many subjects of great interest were taken up and discussed. A conference on Education included the use of literature, the Survey, Mission Study Classes and Summer Schools. There were also conferences on the subject of Finance, the Social Side of Church Activities, Young People's Work, Inspirational Programs and the Devotional Hour. Many helpful features were brought out by the ladies leading these discussions. In each case questions were asked and answered, and a solution found, if possible, to every difficulty.

Rev. Egbert W. Smith, D. D., and Rev. S. H. Chester, D. D., brought a message from the Foreign Mission office, and told the ladies how they could best assist in developing the Foreign work of the society.

Rev. S. L. Morris, D. D., and Rev. Homer McMillan, D. D., in speaking for Assembly Home Missions, urged that all societies take for their standard that cause to which they were already contributing the most, and advance the other causes in such a way that the Assembly's percentage may be reached.

Rev. Henry H. Sweets, D. D., spoke of the influence of mother, and the power of the home life for Christian Education.

Mr. R. E. Magill outlined plans for increasing the usefulness of the Survey. He told how the space devoted to the Woman's Auxiliary might be increased, and that by building up the subscription list sufficiently more pages for the Auxiliary could be added.

Rev. J. I. Armstrong told of the plans for advancing Missionary Education, and Rev. A. L. Phillips, D. D., made an impressive talk on Young People's Work. Rev. Walter Lingle, D. D., explained some of the good things that are to be on the Montreat program, and especially called attention to the Woman's Summer School of Missions, July 21st to 26th. He said that the program for this period, under the direction of the Woman's Council, was stronger than it had ever been before.

On Sunday afternoon the Vesper Service was led by Mrs. J. Calvin Stewart, of Virginia. Mrs. Stewart spoke of the Grounds for Praise, Objects for Prayer, and Subjects for Resolution. The service was well calculated to help, spiritually, all those who attended.

The feature for Monday was a visit to the Italian Mission. The members of the Council were interested in this mission not only because it is a successful part of the work of Assembly Home Missions, but more especially because it was in connection with that work, that we first heard of Mrs. Winsborough.

On Tuesday the services were held in the auditorium of the church. There were welcomes and responses, reports and addresses. The feature of the morning session was the greeting brought by the Moderator, Mr. Martin. All were deeply impressed by his words and appreciated the message, all the more, because he had left one of the busiest

sessions of the Assembly to come to the Council. Mrs. Winsborough gave a resume of the work accomplished. Our Superintendent has been so efficient, so faithful and so necessary that the "work accomplished" sounded marvelous. Miss Hanna's History of the Auxiliary was intensely interesting and pointed to God's guiding hand at every turn of the road.

At the Executive Session, the same officers were re-elected, the permanent location for the office was discussed and Synodical finances considered.

The last session of the Council was held at the home of the Superintendent, with whom we had lunched. After a visit to the office of the Auxiliary, the second annual meeting was closed with a devotional service, conducted by Miss Sydenstricker. In this closing hour each woman voiced a petition of thanksgiving for the work accomplished or asked for wisdom or guidance for the work of the new year.

The second Annual Meeting of the Woman's Council is over. Was the work well done? God only knows.

Did you and I do all we could to make the meeting a success in every issue? God reads the secret of every heart. He knows wherein we have failed, where we have allowed self to gain the upper hand, and so hinder His work. Let us ask forgiveness for our failures and mistakes of the past and wisdom and guidance for the future.

## ORGANIZATION IN MISSIONARY WORK.

For perfect organization in our work, let us women think of two questions: Have I, through prayer to God, found what *my* work is in *my* society? Having found it, am I willing to "stay on the job"—to use a common expression—which, if necessary in the business world, why not infinitely more so in the King's business?

Ten miles outside of one of our cities is a school for boys. One night the dormitory caught fire, and, the school being too far from the city to depend upon the fire department for help, each boy had to find

his work and "stay on the job." The command was given. Every boy got his water bucket, and a living line of boys and buckets was formed between the water supply and the fire. Thus each boy quickly saw his work and kept at it until the fire was put out, and the building saved. If one boy had failed to do his part, the building would have been lost.

So it is with organized effort on the part of our women; if one fails to do her part, the work for the Master suffers.

## COME TO MONTREAT, NORTH CAROLINA.

"WHILE THE LAUREL IS IN BLOOM."

THE WOMAN'S SUMMER SCHOOL OF MISSIONS July 21-26.

This part of the program will be under the auspices of the Woman's Council. They have prepared a very tempting program. Each morning there will be a Bible hour for women led by Mrs. S. H. Askew, of Atlanta. Mrs. H. L. Hill, of New York

City, will have two classes a day in Missions. Mrs. C. E. Town, of Washington, D. C., will have a class each day in Parliamentary Practices. There will be an address each morning on some phase of work for women or young people. Every evening there will be



### "THE LADIES' AID"

We've put a fine addition on the good old church at home,

It's just the latest kilner, with a gallery and dome.

It seats a thousand people—finest church in all the town.

And when 'twas dedicated, why, we planked ten thousand down;

That is, we paid five thousand—every deacon did his best—

And the Ladies' Aid Society, it promised all the rest.

We've got an organ in the church—very finest in the land,

It's got a thousand pipes or more, its melody is grand.

And when we sit in cushioned pews, and hear the master play,

It carries us to realms of bliss unnumbered miles away.

It cost a cool three thousand, and it's stood the harshest test;

We'll pay a thousand on it—the Ladies Aid the rest.

Of course, we're proud of our big church, from pulpit up to spire;

It is the darling of our eyes, the crown of our desire.

But when I see the sisters work to raise the cash that lacks,

I somehow feel the church is built on women's tired backs.

And sometimes I can't help thinking when we reach the regions blest,

That men will get the toil and sweat and the Ladies' Aid—the rest.

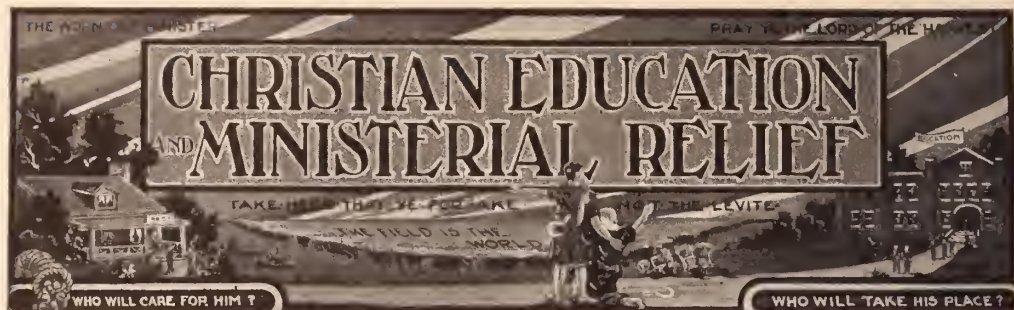
Christian Observer.



a popular address by some well known minister in our Church. Some of these speakers are Drs. Egbert W. Smith, R. O. Flinn, and A. A. McGeachy.

We prophesy that this will be the greatest conference on woman's work that has ever been held within the bounds of our Church.





Address All Communications Relating  
to This Department to  
REV. HENRY H. SWEETS, D. D., SEC'Y,  
122 Fourth Ave., Louisville, Ky.

Make All Remittances to  
MR. JOHN STITES, TREASURER,  
Fifth and Market Streets, Louisville, Ky.

## RICHES.

DR. J. R. STEWART.

**D**O YOU wish to be rich? Would you increase your "holdings", add to your bank account or to your property, or become "rich toward God"? If so, invest. Great fortunes do not accumulate fortuitously. They are planned for and worked for. They are usually the results of wise and liberal investment. Put something into the Kingdom of

God if you will lay up treasure in heaven. Invest something in God's poor. He will not forget it. "Inasmuch as ye have done it unto one of these, ye have done it unto me."

Do you want good security? "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again."

## OUR DUTY.

FREDERICK GEORGE SCOTT.

The great world's heart is aching, aching fiercely in the night,  
And God alone can heal it, and God alone give light;  
And the men to bear that message, and to speak the living word,  
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,  
While the gates of night stand open to the pathways of the seas?  
Can we shut up our compassions? Can we leave our prayer unsaid,  
Till the lands which sin has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,  
While above us burns the vision of the Christ upon the Cross;  
And the blood of God is streaming from his broken hands and side,  
And the lips of God are saying, "Tell My brothers I have died."

O, voice of God, we hear Thee above the shocks of time,  
Thine echoes roll around us, and the message is sublime;  
No power of man shall thwart us, no stronghold shall dismay  
When God commands obedience and love has led the way.



# LIFE WORK—MAKING GOOD—AUSTIN COLLEGE.

FOR MEN.

SHERMAN, TEXAS.

FOUNDED 1849.

*Government:—By Sixteen Trustees Elected by the Synod of Texas.*

AUSTIN College was founded at Huntsville in 1849. It is operating under its original charter and name. In 1876 this location was changed to Sherman, where it has been steadily growing. The roster shows about fifty ministers in the Synod of Texas, besides missionaries in Africa, Brazil, China, Korea, Cuba, etc., and others on the way. Congressmen and legislators have gone forth from the tutelage and influences of this Alma Mater, and many another has an honored position in the professional and secular vocations of American Citizenship.

Out of the burning of a building is arising one of the most magnificent plants of the southwest; and its opportunities are being seized by the youth of many of these western states, including Mexico and Cuba.

A three-story Science Hall, and a two-story powerhouse have just been completed and plans for an administration building to cost \$75,000 and a library and auditorium to cost \$50,000 have been drawn. This last building is the gift of the city of Sherman, and is to be known as "Sherman Hall." The plant, when completed, will be worth about \$500,000.



Another dormitory to cost \$60,000 is needed. There is also need for an additional \$200,000 endowment so that the faculty may be increased and also the salaries paid, and to add other necessary departments.

This is the oldest Presbyterian college in the West, founded by Dr. Dan-

iel Baker. He secured a few large and many small gifts from the Presbyterians in all the Southern States and a large number of Eastern States. Possibly more people from all parts of the nation have small investments in Austin College than in any other college in America.

## THE ROYAL MAN.

REV. T. S. CLYCE, D. D.

**K**ING David, as he drew near to the end of life, called his young son Solomon to him and said, "I go the way of all the earth; be thou strong and show thyself a man." This father was anxious about the future of his son, for he knew something of the tremendous responsibilities which would rest upon his young shoulders as he ascended the throne. King David also knew something of the awful calamity which would befall the nation should Solomon prove untrue in the time of greatest need. We must therefore consider both the young man and the nation of which he is to be a citizen and in which he is to play such an important part.

George Foster Peabody a few years ago said that the future leaders of the nation must come from the South and the Southwest, for here alone were cherished the truest ideals of the nation. If this be true, what an opportunity and what a responsibility?

In thinking of the Royal Man I think of him as one who is—

1. Strong physically. The body cannot be neglected. It is to contribute largely to success in life. All educational institutions worthy of the name give much attention to the development of the physical man. They have their great gymnasiums, their athletics and every legitimate sport that will strengthen and purify the body. The young man is taught to regard sacredly his body and not to dissipate. But while this is very necessary, it is not all. Sparta emphasized the develop-

ment of the body and produced her athletes—her men of war and nothing more. The State and Church school alike see to care for the body.

In thinking of the Royal Man, I think of him as man who is—

2. Strong intellectually. No man can be a leader among men who has not a trained mind. The young man of to-day is to live in a time when men are thinking world thoughts and are executing world plans. He can no longer live within the narrow limits of his village, city, state or nation. He becomes, in the broadest sense, a man of the world. He cannot be a man of very limited influence. He must be trained and prepared for world power. His brain must be trained to the last degree. He must be able to go into the great questions and problems of his age. Therefore the parents must consider that training which will prepare him, not to make a living, but to live in the truest and highest sense of the word. But the body may be developed to the last degree, and the mind trained to the uttermost and still the product may not be anything more than an Ingersoll. Robert G. Ingersoll was as fine a specimen of physical manhood as I have ever seen, and intellectually he was the equal of any man of his day, but he was a woeful failure. All his powers were used to blight faith and destroy hope, to blot out the sun and the stars and to leave humanity and the universe in eternal night and eternal death. O, the fearfulness of the thought of a man trained and prepared

for world power, and yet using that power to blight every flower of hope, to hush every note of music, and to shut out every ray of light and leave the soul a desert waste with only the new made graves of faith, hope and love. And yet such is the mission of unsanctified training.

I think of the Royal Man as the man who is—

3. Strong religiously. Religion puts the crown upon the brow. The body and the mind may be developed to the last degree and yet we may not have the royal man—the man who is prepared to lead and rule for the uplifting of humanity. It is not until the Spiritual nature is touched and developed to the highest degree along with the body and the mind that we have the highest type of manhood. The State school is denied the privilege of entering this more fruitful field of service. Many of those in State institutions feel that they are not at liberty to teach their religious views in the classroom and upon the campus. They cannot send out into the world therefore the finest type of man and citizen. What a pity that in a Christian nation the teaching of religion should be ignored! The Bible is the book of authority among all the books. It is The Book. To be ignorant of this book is to be ignorant of the principles which underlie human nature, and the only rock foundation upon which to build character. The greatest men of all the centuries, the men who have made the world happier and better have been Christian men.

Christianity does not produce weak, but strong characters. Wm. E. Gladstone was the greatest statesman of the last century. He was the first man of his country, and had the burdens of a great nation upon his shoulders and yet he was first the humble Christian man. Lee and Jackson were great generals, than whom there have never been greater. As long as the flowers bloom in the valley of Virginia and the

waters of the James flow to the ocean, so long will the memory of Lee and Jackson remain sacred to the people of the South. And yet they were first positive Christian men. Wm. McKinley, President of the United States, was first the true Christian, and as such was honored and respected throughout the nation. And what shall we say of President Woodrow Wilson, the son of the manse. Vice-President Thos. R. Marshall, Secretary of the State William Jennings Bryan, honored and trusted by this great nation who are first Christian men? This is the type of men the world is calling for to-day. Such cannot be had except as the fruit of the religion of Christ. Why should we study the philosophies of heathen and atheists and be forced to pass by the philosophy of Jesus Christ? What does the religion of Jesus Christ give us?

1. The truest conception of life. Lives are noble or ignoble, high or groveling, just to the extent that a right or wrong, high or low conception of life is cherished. We do not rise above our ideals. No artist surpasses on canvas the picture within the mind. No sculptor carves from marble an angel more beautiful than the one he sees within the rough block of marble. To get the best views of life we must climb from the base to the mountain top and sit down with that great multitude and listen to the matchless Sermon on the Mount.

2. The truest conception of our relation to those about us. No man liveth to himself. A thousand links bind us to our fellow men. The minutest acts of life start results which go on forever. No philosophy, no system of ethics gives us a conception of the law of loving service comparable to that expounded by the Galilean Teacher. The men and women who have won the admiration and thanks of the world for their unselfish service learned the lesson at the feet of Jesus. To him true greatness consisted in loving service.



When men came desiring to be great through position he taught them that the way to greatness was by the way of service. And in order that that lesson might never be forgotten, on that night when for the last time He observed the Passover, He stooped and washed His disciples' feet and gave them and the world a demonstration of what should be the chief characteristic of true greatness. No one had ever before conceived of such a law for greatness. It was different from all the teachings of the great men of all the ages. Under the inspiration of such a doctrine men and women have gone out from homes of comfort and lives of ease to the hardest and most degraded places in this world to minister to those in need. This truth has sent frail and delicate women out on the bloody field of battle with the Red Cross upon their breast to minister to the sorely wounded and to speak a word of hope to the dying. The truest in all human service has received its inspiration from the teaching of Christianity. No other power has ever sent men and women to the heathen lands of earth. No other power will ever lead men and women to bury their lives among the most depraved of earth.

3. The immortality of life. Life here has infinitely more certainty and value to the man who knows that beyond death he shall pursue to a successful issue the chosen ideals of which we are always in quest. Since death is not the

end, every word, every deed and every act will meet us at the judgment. Life becomes more sacred and ceases to be play. Every moment becomes intensely real and is charged with eternal responsibility. This view of life leads men to look up to God and to reach out the hand of faith to Christ.

Only that system of education which exalts the noblest and best which has ever come to man is worthy a Christian nation and the Church of Jesus Christ.

No greater problem confronts the nation than that of character building. The nation is calling for true men as never before. They are produced only where God is recognized. Destroy the young man's faith in God and he goes out to curse and destroy his country.

The Church must have her schools where men and women are taught the Bible and are established upon the rock foundation. The Christian college is the only hope for the church's ministry—the only hope of messengers for distant lands. The State by taxes supports her schools. The church must furnish the money for her schools. The church must equip her colleges as well as the State equips her institutions or she cannot righteously insist on her sons and daughters going to the church school. Will the Presbyterian Church again take the place she occupied in other days? For this we labor and for this we pray.

*Austin College, Sherman, Texas.*

#### RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

For the first two months of the year 1914-15, the following amounts have been received: Christian Education and Ministerial Relief (General Fund), \$6,847.75; Education for the Ministry, \$1,505.44; Ministerial Relief, \$4,024.43; Endowment Fund of Ministerial Relief, \$254.26; Home and School, \$495.22; Schools and Colleges, \$38.26; Student Loan

Fund, \$755.00; Total, \$13,920.36. During the same period last year, \$12,820.42 were received, and increase of \$1,099.94.

All funds on hand should be remitted as promptly as possible to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

*From Mrs. E. B. Neel, DeLand, Florida:* The Missionary Survey is a valuable friend. I would not willingly be deprived of it. The wonder to me is that it can be given to us for the small price of fifty cents a year. I enclose one dollar. It is worth it.



# AMERICA - A FIELD - A FORCE

## HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR

MISS BARBARA E. LAMBdin, LITERARY EDITOR  
1422 HURT BUILDING, ATLANTA, GA.

### A BI-LINGUAL PRESBYTERY.

AFTER conferring with the Chairmen of Home Missions in Oklahoma Presbyteries, visiting Goodland School, and Oklahoma Presbyterian College, the Secretary of Home Missions drove fifteen miles across country to Pine Springs, where Indian Presbytery was in session, and, the Indian people from every section, according to their custom, were encamped around the church.

Fully forty-five minutes were spent in reading the "Minutes" of the previous day. This does not signify that an enormous amount of business had been transacted on that first day. The slow progress is the result of conducting all its affairs in two languages. The "Minutes" are first read in English, and then must be interpreted in Choctaw. One illustration will serve to show the procedure. In a report the word "friction" occurred. The Indians wanted to know the meaning of it. The Indian interpreter explained in Choctaw that it meant "rubbing together and getting hot." Can anyone improve on his definition?"

In reading the Narrative, the Committee of Indians answered the question as to "worldly conformity" by saying, "the church members are not much lined up with worldly affairs." Would any other Presbytery be able to make a better report on this subject to the Assembly?

In nominating Commissioners to the Assembly, an Indian preacher explained that he did not deny the right of the white missionaries to be sent to the Assembly, but argued in favor of sending "full blood Indians" as representatives of their work, explaining that when he was a Commissioner, the Secretary of Home Missions arranged for him to address the Assembly, and that when he reached the platform the Commissioners were laughing and whispering all over the house, but as soon as he began to speak all talking stopped, and he had such perfect attention that he could hear a pin drop. It is needless to say that his nominating speech elected his man on the first ballot.

Three young Indians applied for licensure, and the examination was conducted at length, each question and answer being duly interpreted, and every member of the Presbytery privileged to test the knowledge of the candidates. As a specimen, the examination committee succeeded in getting into the minds of the candidates the distinction that "the visible Church consists of those who confess Christ, and the invisible Church of those who possess Christ." One of the candidates was asked to preach his sermon in English, and then repeat it in Choctaw. His subject was "The Blessings of Obedience." His illustrations were all scriptural. The fol-



Pine Spring Church, Where Indian Presbytery Met.

lowing instances will serve to show his treatment of the subject. "Obedience to God's commands always brings good results." "The Son of God Himself learned obedience, and being therefore made perfect, became the author of salvation to them that obey him." "If Adam had obeyed, both he and all his descendants by ordinary generation would have enjoyed the garden of Eden forever." "Christ by his obedience did for us what Adam might have done." "Noah's obedience saved him and his family. Our obedience makes an ark of safety in Christ." "Abraham called to leave home for Canaan gave only partial obedience and stopped two years in Haran. If he had obeyed perfectly, he would have reached Canaan before the famine, and saved his shameful conduct in Egypt. The next test of Abraham's obedience was harder, but he did not hesitate, even though called upon to offer Isaac in sacrifice." "Our obedience gains for us eternal salvation."

After criticising their sermons, all three were licensed by the Indian moderator, using the Choctaw language, and each was appointed a field of labor, the general opinion being that they were all men of unusual native ability.

One Indian preacher in broken English informed the Presbytery that, if they had nothing special before them, he would like "to waste a few moments of their time." Permission being given, he informed them that he had set apart four acres of average land on his place for the Lord, and that after paying all expenses, it yielded \$13 per acre, and the land cultivated for himself averaged \$9.75 per acre. He argued that as God's acres gained each \$3.25 over his own, it proved that God's blessing rested on his plan, and he exhorted his brethren to "try the Lord" in the same way. This waked up the elders, and there was such a torrent of eloquence that it was difficult at midnight to get in a motion to adjourn. One Indian pointed to their women who are coming to the front in missionary societies, and asked if the men intended to be "great big set-backs." As a result twelve covenanted together to try the "four-acre plan." Does anyone conclude that this Indian who started the movement "wasted the time of Presbytery?"

Rev. R. M. Firebaugh and his noble wife, of Virginia, who volunteered two years ago to give their lives to work among the Indians, have completely won the heart of these people. If ever a couple were loved, these devoted missionaries are loved by this appreciative people, who know the genuine article when they see it.

Indian Presbytery is always an evangelistic meeting. Business is interspersed with earnest Gospel sermons in Choctaw and in English. They always insist upon the Secretary of Home Missions preaching on the Sabbath, when a great crowd of white people gather from the surrounding country. At the close of the sermon Sabbath night, four persons made profession, came forward and gave their hand to the minister, dedicating their lives to the service of God.



## THE AMERICAN INDIAN.

Where the serrled plnes and larches  
Stand in llnes of gloomy grandeur,  
Like the splrlts of the mighty,  
Like the ghosts of the departed;  
Where the warllor and the hunter  
Wander in a boundless freedom,  
Come the red men from their hunting.

Where life rides

With a loosed rein,  
There with loose rein  
Death rides, too,  
And the license of the many  
Is the bondage of the few.  
Where man is man's only keeper,  
Might is right;  
Busy then is Death the Reaper,  
Day and night!

## A BRIEF ABSTRACT OF THE REPORT OF THE STANDING COMMITTEE OF HOME MISSIONS AT THE GENERAL ASSEMBLY.

The minutes of the Executive Committee of Home Missions in Atlanta have been carefully reviewed, and found to be in order and very neatly kept. A review of these minutes not only reveals the great magnitude and complex character of the service rendered by our Executive Committee, but also the great efficiency and splendid organization of that body. New situations are constantly being created and new problems facing this body almost every day. That committee has faced these growing burdens with splendid ability, and deserves the unstinted commendation of this body.

We desire to express also our very great appreciation of the forty-eighth annual report of that Committee. In form and substance, in the clearness of its statements, and altogether admirable presentation of their year's work, this report is a model and deserves all praise.

The Home Mission Committee has laid the foundation for the general evangelistic movement in its literature on the subject of Evangelism, spread broadcast throughout the Presbyteries of the Assembly. The campaign carried on by Dr. J. E. Thacker and Dr. W. W. Orr, has met with marked success. Dr. Orr unfortunately has been able to give only small portions of his time. Dr. Thacker reports as to the results of his year's work, 7,212 reconsecrations, 441 additions by letter, 1,168 professions of faith. Rev. G. W. Crabtree has now been engaged for a year in his remarkable work as Prison Evangelist. So far as we are informed, it

is the only work of this character carried on by any denomination.

The following surprising and gratifying results are reported of this work: Number of prisoners addressed, 10,253; confessions, 3,611; lectures in churches, 58; collections and donations, \$725.52.

We wish also to emphasize this item of the report concerning the Semi-Centennial Building and Loan Fund. Three years ago the Church decided to raise a fund of \$100,000, to commemorate the fiftieth anniversary of our existence as a Church, and the Home Mission office made an appeal, backed by striking literature, setting forth the needs of raising this Fund. As a result of this effort, \$10,000 have been secured, which amount is already doing its blessed work. One generous friend offers to give \$10,000, provided the Church will raise the amount to complete the Fund.

The committee reports a very gratifying progress in the work among the mountaineers. Including Presbyterian and Synodical schools, our Church has in round numbers 45 mountain schools and missions. The total annual budget of these schools, including improvements, has been roughly estimated at \$85,000. With all the work already accomplished for the education and salvation of the millions of Highlanders, practically destitute, we are still on the border line of this vast work.

The Department of Colored Evangelization in its report for the year, offers exceedingly interesting facts. The Executive



Committee has negotiated a tentative sale of the present property of Stillman Institute, and has purchased 250 acres of land at a cost of a little more than \$8,000, upon which \$5,000 has been paid. It is the purpose of the Executive Committee to erect, within the next twelve months, a new and greater Stillman, with a modern and up-to-date plant, which will be a credit to the work and to our Church.

In the Department of Missions among foreign-speaking people, the Committee also presents very interesting facts which every minister in this Assembly should be careful to lay before his people. It is in this department of its work that our Assembly is to face increasing burden and responsibility. The Assembly's Committee is now working among eleven different nationalities, and yet there are others coming among us in increasing numbers, to whom as yet we preach no Gospel.

This summary reveals extraordinary faithfulness, not only on the part of the Executive Committee, but also on the part of our secretaries, Drs. Morris and McMillan.

We recommend that the Executive Committee of Home Missions proceed at once to investigate the needs and work among the Jews in the bounds of our Assembly; ascertain the best methods to be pursued in meeting these needs, and suggest in their next report to the General Assembly a definite program for this work.

We believe that the problem of the country Church is essentially a local one, and must be solved largely in the light of local conditions; however, as aid to the solution of this problem, we recommend that the Home Mission Committee collect all the available data upon this subject and put it into such form as may be useful to local

committees in our Church in solving this problem.

To the item of the Report of the Systematic Beneficence Committee, asking for the observance of Home Mission Week in November in all of our churches, for the purpose of educating our people in the work and needs of this great cause, we recommend its adoption with this amendment: That during this week of special effort in the behalf of Home Missions, voluntary offerings be taken for the Semi-Centennial Fund and equipment needs of the Assembly's Executive Committee of Home Missions.

We concur in the recommendation of the Systematic Committee of Beneficence that the amount of \$333,000 (27 per cent.) as a minimum need of the Executive Committee of Home Missions for each of the years 1914-1915 and 1915-1916, with this amendment: That every caution be taken against the possibility of confusion in this statement of twenty-seven per cent. as the required gift it being clearly understood that Presbyterian and Synodical gifts are to be reckoned as over and apart from this estimate of percentage.

We recommend further that the General Assembly authorize the office of Superintendent of Evangelism in connection with, and under the direction of the Assembly's Executive Committee of Home Missions.

In view of the wide extent and varied operation of our Home Mission work, we recommend also that the Assembly call upon all our people to give this great and vitally fundamental cause its proper place in their thinking, praying, and giving, so that this work and the workers engaged in it may be recognized as deserving of equal honor and of equal importance with any department of the Church's activity.

T. A. WHARTON, Chairman.

## GETTING THE INDIAN'S POINT OF VIEW.

REV. R. M. FIREBAUGH.

THE work among the Indians is moving forward in many ways — statistics to the contrary notwithstanding. To the *figure worshiper*, those in our Church who spend their time juggling with statistics, the Indian work is not making extensive strides. But to us who are engaged in it, and to many others, there is being accomplished through the Holy Spirit things that make for the progress of His kingdom. This

progress is due not so much to the efforts of the white missionaries, as to the slow and steady awakening of the Indian people themselves.

We will mention only a few lines in which progress is noticeable: First, consecrated giving. About twenty of our Indian people have staked off four acres of land each, on which they expect to raise crops and give the proceeds to the Lord.



We sometimes hear the criticism that the Indians are wealthy, especially in land, and that they ought to support their own work. But put yourself in their place—Suppose that you had no inclination to till land for commercial purposes, and that the land was tied up in such a way that you could not sell it. In that case would your land be an asset? But you ask, "Why don't they have an inclination to work? Give a white man land on as easy terms, and he will in a short time become wealthy."

For answer, let us imagine a scene in the Valley of Virginia: Ten thousand white men industriously given to farming and whose forefathers for five hundred years had followed the same occupation, suddenly despoiled of their lands by a million Indians, who tear down their fences, break up their settlements, make farming an impossibility, and their only means of livelihood hunting and fishing. How long do you think it would take these ten thousand white men to become accustomed to the new nomadic conditions? Would it not



take them just as long as it has taken the Indians to give up their hunting and fishing, and to adjust themselves to new conditions?"

This is a fair comparison, and it should help us to see that the Indian's inertia along agricultural lines is not due to laziness, but to an inborn love for different occupations, handed down from his forefathers through hundreds of years, and such occupations the only means of sustenance left them by their white oppressors. The Indian is not lazy, but his inclination to industry is along different lines from those of the white man. Give him time and opportunity, and he will outstrip you in your own pursuits.

In the second place, the Indian is making advance in improved methods of doing work of the Lord. It is hard to illustrate by specific cases, but if you had visited Indian Presbytery five years ago, and again this spring, the difference would be apparent. This is due to the enlightenment of the Indian along educational lines.



A Familiar Scene at the Meetings of Presbytery.

Now, let us consider the joys of the work. Speaking from personal experience only, and after two years in the work not with the infatuation of the newcomer, but just what we feel in our hearts, praying that God will use it to bring some other reapers to this harvest field: The Indian never says in words that he has enjoyed a sermon, but he expresses it by the clasp of his hand, and the smile on his face. He is not verbose nor talkative. One may ride a mile with an Indian, without his speaking a word, but when he makes a remark it is worth consider-

ing, and a day's ride in his companionship is always a pleasant and profitable one. His countenance is sad, but his disposition is happy, and he can tell funny things in a very humorous way.

However, the joys are not all in the attractiveness and companionship of the people. The greatest joy that comes to our hearts is the consciousness of the fact that God is using our weak lives in the work of His kingdom, and is willing to use us even more if we are willing to be used.

*Bennington, Okla.*

## LATE NEWS FROM GOODLAND INDIAN ORPHANAGE.

MRS. BELLA MCCALLUM GIBBONS.

THE enrollment for the past term has been good; and, as we have had very little serious illness among the children, the attendance has also been much better than last year.

For the past twelve years we have had three teachers, but with the adoption in the Indian Schools of the half-day system for all pupils except those in the first grade, it was decided to

have only two teachers, and to give the school a matron, which has proven a great blessing. An agricultural teacher has also been added to the force, which is another step in advance for our Indian boys.

We have this year our first graduating class, three young men and one young woman. Two of the young men have chosen the ministry for their life work. We have with us another boy



The Goodland Indian Orphanage—  
Mrs. Gibbons and Rev. and Mrs. Silas Bacon are indicated by X.

who is studying for the ministry, but he will not finish for several years yet. Still he is determined to complete the course if possible.

During the year fourteen of our young people united with the church here, mostly new pupils. The girls of the school all belong to the Aid and Missionary Society, while the older boys have an interesting Brotherhood which they love to attend.

Our new school building, a neat modern three room structure, is finished; but we are not sure of getting into it this term as the furniture and lights have not yet been put in.

Other improvements are planned—a new kitchen, a laundry, better bath and light facilities, and a deep well. We are not quite sure of all these, but hope that we shall have them before the next term.

We have more small children than usual this year, and while in one way it makes the work harder, still we are glad to have them, because if we get the children when small they are so much easier to teach, so much more promising, and they give better results. The two boys graduating this year who hope to become ministers, came to us when they were small, were converted, and became Christians while very young. For several years now both have been active leaders in religi-

our work here. Neither has ever attended any other school.

Let me tell you of one sweet little girl in our church who belongs to a class that we have never had before, the "New-Borns."—Those who are not on the Government Indian rolls. She is not quite six years old. Her mother, a lovely Christian woman died three years ago, and the little Indian girl receives no Government aid, and has no inheritance in her own right, yet through the generosity of Mr. and Mrs. Bacon she is receiving a Christian education.

The Indian rolls closed in 1907, and every Indian child born in Oklahoma since that time is a "New-Born," and many of them will be old enough to attend school next term.

This little girl is the first of these children to come to us, but the question of what is to become of the "New-Born" orphans is now on our hearts. So far, the Government has made no provision for them, and if it cannot help educate them, their future is gloomy.

As the years pass the numbers of these landless Indians will increase, and we must seek some solution of the difficulty, for certainly in this case we must be our "brother's keeper."

*Hugo, Okla.*

## OUR DEBT TO THE INDIANS.

MRS. GEO. D. THOMAS.

*President Athens Presbyterial.*

THE Pilgrim Fathers, upon landing on the shores of America in 1620, found a people who probably at some remote period had been the discoverers of this continent. The white man in many instances found himself indebted to the hospitality of the red man for food, shelter and fire; the newcomers being frequently saved from disaster by the timely succor extended by their Indian hosts.

By the right of previous possession, the title to the uncounted millions of acres of mountains and plains belonged to the Indians; and we have constantly recognized, in one form or another, their lordship over

the soil. In some instances, by the gracious permission of the Indians, we have occupied and appropriated the products of land and mines, and their resources of their waters. In others, for some paltry consideration, we have gained the right of temporary occupancy. At other times we have sought, as did Roger Williams and William Penn by fair purchase to become the rightful possessors of the soil. But to our shame, we have driven them by force of arms from vast sections of country, and unjustly appropriated their lands.

Our foes at times, or our allies, the Indians subsequently became our conquered subjects,





The Indian of Long Ago.

and then the "wards of the government:" until with the passage of the Dawes Bill in 1887, authorizing the allotment of lands and the rights and privileges of American citizenship, they have become our fellow-citizens.

Many years ago our government decided to remove certain Indians from their homes in Georgia, Florida, Alabama and Mississippi; and the Choctaws, Chickasaws, Seminoles and Creeks were given land in Indian Territory, now Oklahoma. Many were forced to go, the eviction being accomplished by United States troops. Recently the lands in Oklahoma have been allotted, and gradually the reservations are being broken up and the tribal relation is melting away.

The twenty thousand Indian children in schools maintained by the general government are being fitted socially, industrially, intellectually, and, to a degree, morally, for the duties and responsibilities of American

The Commissioner of Indian Affairs reports for 1912 an Indian population of 327,425, exclusive of Alaska. Many, however, who are registered as Indians are actually

white people who, at some period in the past, had an Indian ancestor.

A study of our Indian neighbor reveals him as a man like ourselves and a man worth saving. He has good intellectual endowments—the average Indian boy will know more about the open country, the trees, the roads, and especially animal life, than most white men. The Indian is quick-witted; he gives ready expression to his thoughts. His language is flexible, varied and accurate and he does not make grammatical mistakes. In drawing and molding the Indian children possess an untutored ability that surpasses our own. The Indian does not swear. He is honest; he has great self-respect; he looks you in the face as an equal. He is the soul of hospitality. The command, "Give to him that asketh," he practices with literal exactness. The necessity, power and possibility of Christian character for an Indian is not a theory only.

The Indian is a man worth saving. What have we done to save him? We have fed him, but that has not elevated him. The educational provision by the government is generous, but yet there is failure. Our educational work is not helping him as fast as he is deteriorating from contact with our border civilization. He assimilates our vices faster than he appropriates our virtues. Many of them have become our native heathen.

The work of the Presbyterian Church among the Indians is a long and inspiring one, extending from early Colonial days to the present time. The Gospel progression lights up the dark corners of our country, while the dusky torch-bearers show to a lagging church how the light might be turned on were its own response as prompt and earnest.

The Southern Presbyterian Church, being impoverished by the war, turned over to the Northern Church all the northern section of Indian Territory, confining its work to the Choctaws and Chickasaws. At present we have about twenty-three churches and 700 communicants, five white missionaries and eight native preachers—which is not sufficient to cover the fields. However, there is no such thing as a vacant Indian church. The people assemble on the Sabbath, an elder conducts the service, while the people sing and pray, and sometimes study the Scripture. Our Church for a while conducted Mission Schools, in which about 1,000 pupils were taught annually until statehood brought the public schools. Now the Executive Committee of Home Missions concentrates its efforts on the Oklahoma Presbyterian College for Girls, at Durant, Okla., as a higher grade institution; and the Goodland Industrial School for full-blood Indians of primary grade, and orphans.

Progress has been made in the Christianization of the Indians, and yet there are to-day whole tribes to whom no missionary has gone, and who are as completely in ignorance as the most benighted heathen in Asia. It devolves to-day upon the Christian

Churches of America to see that the Gospel is sent to every tribe, family and individual, that all may be told the sweet story of the Cross, and embrace the saving truths of the Gospel.

*Athens, Ga.*

## OPEN DOORS IN THE PANHANDLE.

REV. W. K. JOHNSTON.

THE opportunities and needs are great in the Panhandle, one of the youngest and largest Presbyteries in our Southern Presbyterian Home Mission territory.

Correctly speaking, the Panhandle country begins at the foot hills of Clarendon, and extends westward toward Kansas and the Mountains of Mexico, for 300 miles or more. Northward, we look toward the Canadian and the Ozarks for more than 200 miles. Then to the south toward the Pecos, South Plains, and the Mountains of Mexico, another 200 miles or more. This Panhandle country is the healthiest, the most fertile, and yet sometimes the driest country the eyes ever fell upon—the home of nearly 2,000,000 people. The very cream of Texas civilization. No mixture of the races here!

Yesterday, the home of the buffalo, the coyote, grazing herds, and the lonely herder; today, the Panhandle is crossed by several great railroad systems and others are coming. Where lately these carpeted prairies stretched in unbroken grandeur, we now have flourishing towns, schools, colleges, fine country homes, and growing crops.

The Plains country is an empire within itself that would have moved the Caesars and the Napoleons of the old days to plant here their fortifications. The Church should be no less zealous. It offers an open door for all industrious and hard working people, who have the stickability to stay and work on in the face of drought, and occasional reverses. It is a land well suited to Presbyterian religion and industry. The "goodly land" that the

Lord has promised to those who will come out and take it by faith and hard work.

Our Panhandle Presbytery, occupying the heart of this section, and embracing 43 counties, offers an open door for missionary opportunity. A territory about as large as Tennessee and Georgia combined. We have here 24 churches, with a membership of 1,500. Only three of these are self-sustaining—Childress, Clarendon, and Amarillo. With the most economical grouping of fields, ten men are necessary to keep up the work; at present we have only five. I pray the Lord to send us consecrated workers.

These fields are ripe for harvest. Meetings were held recently at Higgins. The pastorless people had become discouraged, and almost disbanded. The meeting brought them back together. The best they could then raise on the pastor's salary was about \$50. Rev. R. K. Mosely went to them shortly afterward, and they now pay \$70 per month, and have a flourishing Sunday School.

A letter from a banker there the other day asked if our Committee could allow them \$25 a month to do Home Mission work in that country which is so rapidly settling up.

I overheard recently the conversation of two little girls; one from the city, the other from the extreme west of our work. They were talking about their churches. The little girl from the Plains said, "I guess you have a mighty nice church where you live." "Yes," the other replied, "You ought to see our beautiful church. It is a

great stone building. We have a big organ, nice pews and chandeliers, pretty flowers, and preaching every Sunday. We never miss a Sunday. Tell me," she inquired of the little Plains girl, "about your church."

"We have no church house at all," she answered, "We have preaching in the schoolhouse about three miles away. It is the only church house there. The windows and doors are so bad we can hardly go in the winter. The preacher comes once a month. He gets there on Saturday. In the afternoon he comes out to read and have prayer with Grandma. Sunday morning we have preaching at the schoolhouse. And in the afternoon he goes to another place. We don't have any more services for a month. We are all members of the Presbyterian Church except the baby, little Albert. He is going to be a Presbyterian preacher."

"How do you know?" questioned the city girl. "I know he is," she answered with confidence, "because Papa has already asked the Lord about it two or three times at prayers."

That is the kind of family we must look after, for there is the spirit that will give the Church and the West her future ministers.

When we consider the need of Gospel truth in this rich soil, now nurturing divers and strange doctrines; when we see the increasing number of families coming to Panhandle farms and towns; when we think of the great army of young people who must grow up under the influence of eccentric doctrines; it should move us to more study and prayer in devising means to bring our Gospel to these open doors.

For twenty-five years or more our Church has been conducting Home Mission work in this section, and can

show large results, though compared with our Methodist and Baptist brethren our progress seems slow. We must face our Home Mission task.

Where we were the first to start work, now stand flourishing churches of other denominations. Not that they were more aggressive, but they had the men and funds to carry on the work, and persevered in their efforts.

Our first workers on the Plains laid a good foundation. They met and overcame many obstacles. Wherever there is a Presbyterian church, it has the esteem and confidence of all. Someone said recently, "The Presbyterian Church is a great Church to have no more workers or preachers than it seems to have. I would go ten miles to hear a Presbyterian any Sunday." Another remarked, "It is more a Church for schools and learning than for sinners." Evidently, some do not appreciate all that we stand for.

With these facts before us, let our great Church, with its characteristic missionary spirit adjust itself anew to this opportunity.

It is the duty of every Christian to be a missionary; receiving the light, to send it out. These open doors are the opportunity of the whole Church. The poorest, along with the wealthiest, can have a part in this harvesting for Christ; all can give and pray for this work. Though far away and busy elsewhere for the Master, you can do missionary work on a grand scale out here on the Frontier by praying and giving. And when the Head Reaper comes to garner his sheaves, you can rejoice with these who come from the East and West, or from over the sea, bringing sheaves for Him who loved us and gave Himself for us.

*Childress, Texas.*

*From Miss M. E. Brooks, Houma, Okla.: We use The Survey in our monthly meetings, and find it of great assistance in preparing the program.*



## THE ART OF THE AMERICAN INDIAN.

Realizing that Indian art is still in its infancy, and seeing for it a worthy future, Mrs. Dietz for five years fostered this art among the Indian students at the Carlisle School.

This article, written for the Home Mission Monthly, will be of interest to our readers.



NAVAJO SILVERSMITH

There are characteristic traits of the Indian race which have never drawn the attention of people outside of scientific circles. Only recently has there been any vital interest shown in his art products.

To take up the subject of the Indian's art, we must look into the meaning of his symbolisms. The formed the records of his thoughts and sentiments.

What one sees of the decorations

on the old Indian relics of potteries, baskets, bead embroideries and woven fabrics, is what might be called the developed art of the Indians.

Aside from the pictographs or the crude outline drawings of the Indians, the symbolic figures were formed on a purely conventional and geometric basis. The triangle, the square, the rectangle, were all popular shapes as well as the straight, the wavy and the zig-zag lines. A horizontal row of triangles may represent a line of hills with one tribe, and with another a chain of mountains.

## ARAPAHO SYMBOLISMS



## SIOUX SYMBOLISMS



The symbols of human life, animal forms, insect life, and the broader aspects of nature such as mountains, hills, lakes, rivers, clouds, sky and stars, were popular forms to use for decorations. The strength of In-

## WINNEBAGO SYMBOLISMS



dian designs is in the variety of fancies as well as in the varied combinations and arrangements of geometrical figures.

In composition much was sacrificed for the sake of balance and space filling. There were no set rules for an Indian designer, but in some way the figure combinations, and the significant use of colors were kept unchanged from one generation to another.

There was the secular and religious use of symbols; color had its symbolic importance in religious rites. In course of time much of the original symbolic significance was lost, but the customary use of the figures for generations has made them the artistic expression of all Indians.

## COMBINATION FIGURES



Since the introduction of aniline dyes to the Indians, they have lost much of their good taste in colors. With a little encouragement, some tribes have been induced to give up the use of aniline dyes for their old vegetable dyes; the result was a ready market for their goods.

In teaching Indian designing I took the old symbolic figures and forms which I found on beadwork, pottery and baskets, for the basis of study, classifying them in tribal groups. Under this analytic system, we have studied the various tribal styles. The Sioux, whose habitat was the prairie, pictures the character of the plains. The Winnebago treats of the forest and lake country. The Navajo presents still another variation, showing the character of the desert country. The Zuni Hopi and Uueblo offer a much more developed system of decorative designing.

The Indian is a clever craftsman, and with little technical training my pupils created stencil designs for various kinds of interior furnishings, such as draperies, rugs, embroideries, wood carving, tile and metal work.

Manufacturers are now employing Indian designs in deteriorated form. If this decorative art were better understood by designers, how much more popular their products would be in the general market. The Indian has now become a student and, being a close observer, he can readily detect fallacies. To quote the words of Gutzon Borglum, the sculptor: "We Americans have no art. We have cribbed every line, every scroll and form we build. Our architects annually beat it to Europe to gather ideas to restock their idealess plants at home."

Indian art is virile and in its pristine

vigor; it speaks of hills, rivers and aboriginal lore. It is authentically American, therefore may we not ask for recognition? Our ventures with native art have been small and unassuming, but our heart is as good as it was three centuries ago, when the Indian gave the white man his hand and said to him, "Welcome Englishman," and to carry out the spirit of his words, gave him food and land.

The white man prospered and grew rich upon the land. The Americanized Englishman is proud of his country, for he has made the land to bloom with art and civilization, brought from every quarter of the earth.

The hand that first welcomed your ancestors is again extended and within it lies a latent talent.

## DOES IT PAY TO CHRISTIANIZE THE INDIAN?

*Answered by Levi Levering, an Omaha Indian, Superintendent, Nuyaka (Government) Boarding School, Beggs, Oklahoma.*

**I**T HAS paid and is paying to Christianize the Indian, and it is going to pay more and more until all the red children are brought to Christ and His Church. Of course, we must not always expect results to come too quickly. The Indian must have a fair chance, we must be patient with him in his struggles and stand by him when he fails, just as we must in the case of any other person who is weak and has many things to discourage him. One of the things which the Indian needs most of all is to be shown that the white man has confidence in him.

There is another way in which it pays to Christianize the Indian, though this is only indirect. I refer to the changed conditions of living. In the old days the Indian moved about from place to place. That was his method

of supporting his family. Now everything is changed; the white man has come in, and the Indian finds that he must adapt himself to entirely new conditions. But even in this way, the Indian is showing that he can settle down upon his own farm, build his own barns, and buy or make the implements which he needs for cultivating the soil. He is doing away with the old ways of dressing, too, and I often say that, except for the old worn red U. S. Indian blanket in which my mother told me I was wrapped after I was born during the buffalo hunt on the prairies of Nebraska, I have never worn a blanket in my life.

The great mission of the Church is to bring men to God, and this mission will not be accomplished until the American Indians are brought into the fold.

## NEW OPPORTUNITIES IN AN OLD FIELD.

MISS ANNIE SHADDEN.

**F**RIENDS are constantly asking if the Indians are hospitable. I shall never forget the hospitality shown me on my visits to them. On one occasion, two Choctaw youths

drove me over from Hugo to the Goodland School. When we reached the grounds one boy alighted, and holding open the gate said, "This is our school. We are so glad to have you



Future Indian Farmers.

visit us, and hope you will stay a long time." The other boy, taking my suitcase, said, "We are always glad to have visitors." The pupils sang for me some of the old familiar hymns in Choctaw. All seemed so happy with their faithful teachers—Mrs. Bella McCallum Gibbons, and Rev. and Mrs. Silas Bacon.

I was told that "Goodland" received its name many years ago in this way. A protracted meeting had been held in these beautiful woods, and as many Indians were converted, they said, "It is a good land, for God has been good to us and blessed us."

Kunimontubi means "he goes anywhere to kill sin," and is the name given one of our faithful missionaries. Talawahoma means, "she goes and sings," and was given to this missionary's wife.

The Indian women were the first in Oklahoma to organize a Presbyterial, or as we then called it a "Presbyterial Union". I was spiritually benefited by meeting with them, hearing them sing the good old tunes, read their reports, conduct their devotionals, and pray in Choctaw. While I understood very little of their language, I could follow with the aid of an interpreter. Their reverent attitude and earnestness impressed me deeply. Mrs. Lizzie Wolfe, of Ravia, Okla., inter-

preted for me, and said that the women wished me to help with the meeting. When I asked for a circle of prayer, several responded, all praying at once in Choctaw. At this meeting the women served Tonchlabona, meat cooked with corn; Ta-fuller, also made of corn; Banaha, a peculiar kind of bread baked in a corn shuck; and other native dishes.

From visiting these full-bloods I went back to our Presbyterian College



Lottie Veach, One of Our Promising Indian Girls.





Industrial Training.

for Girls, Durant, Okla., where Indian and white girls are receiving the best of training in a religious way, with Mission study-classes, bands of Miriams, and Y. W. C. A. vesper services—all tending to strengthen the Bible lessons taught each day. Miss Lottie Veach, whose picture is here shown, was a graduate of 1913.

Indians love music, and a feature of their meetings is the song service. Some have really fine voices.

From visiting these Christian Indians in Southeast Oklahoma, I went direct to another section of the State, where a band of roving Indians was camped. The contrast was as striking as it was pitiful! The latter, untidy

and ignorant, showed all too plainly that we are neglecting these children of the forest, "our brothers in red"; for no denomination is teaching them, and the light of the Gospel had not shed its rays on them, revealing to them the only true Way of life. It saddened my trip that we were not helping them also.

Several girls at Durant College, while I was there, after consecrating their lives to Christ, decided to prepare for service among their own people, and to go to these neglected fields. Will you not help these girls with your prayers, that they may be faithful?

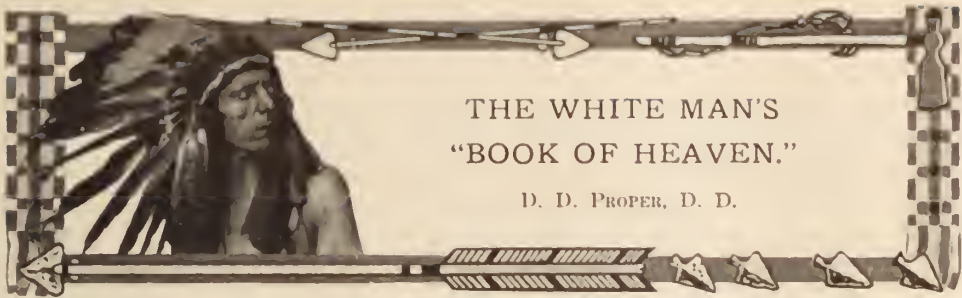
*Atlanta, Ga.*

# TREASURER'S REPORT OF HOME MISSIONS, MAY, 1914.

	1914.	1913.	Increase.
Total receipts for May.....	\$ 8,415.09	\$ 5,383.68	\$ 3,031.41
April 1st to May 30th:	Receipts.	1913.	Increase.
Churches .....	\$10,622.37	\$ 7,962.88	\$2,659.49
Sabbath schools .....	2,111.36	2,656.49	
Missionary societies .....	1,389.62	742.44	647.18
Miscellaneous .....	2,697.67	7,239.63	
Legacies .....	534.13		534.13
Special evangelistic .....	761.50	566.33	196.17
Soul-Winners .....	1,158.58	1,499.70	
Interest .....	537.31	502.29	35.02
Literature .....	28.42	23.64	4.78
Board of Domestic Missions.....	275.00	200.00	75.00
	\$20,115.96	\$21,392.40	\$4,151.77
			\$5,428.21
			4,151.77
Net decrease .....			\$1,276.41

Yours truly,

A. N. SHARP, Treasurer.



## THE WHITE MAN'S "BOOK OF HEAVEN."

D. D. PROPER, D. D.

ONE of the most pathetic incidents connected with the early settlement of this country is found in a visit of four Flat Head Indians (sometimes called Nez Perce) to St. Louis in 1832. They came from Oregon to get a copy of the white man's "Book of Heaven."

On Monday, January 10, 1910, Charlot, the last great Indian chief of the Northwest, died on the Flat Head reservation, Montana, at the age of eighty-five years. His father, Victor, and his grandfather, Three Feathers, were famous in Indian history. Victor and his brother, Ignace, a great medicine man, were of the company of Indians who sent the delegation to St. Louis.

According to the story, which has been told and retold many times, a missionary from California, about 1830 or 1831, came into Oregon and told these Indians about the "Great Spirit," and read from a book which God had given to men. He told them of God, the creation, of His love for the human race and of the way of salvation through the Son, and of the Better Land Beyond. They were much interested, but the missionary went away never to return. The Indians decided to send four of their number to St. Louis to get a copy of the white man's Book. The way they had to travel, it was a journey of nearly 3,000 miles.

Although their appearance upon reaching St. Louis bore pathetic evidence of their privations and suffering, yet one all-absorbing longing was in their hearts, in comparison with which all else was dwarfed into insignificance. They came, they said, from the land of the setting sun; across the great snow-clad mountains, and the wide prairies; for many moons had they traveled. They had heard of the white man's God, and wanted the white man's Book of Heaven.

Finally they were brought before the commanding officer of the military post, General Clark, who, though a kind-hearted man, was a Roman Catholic. He took them to priests, and while they were received with the greatest hospitality, and shown the pictures of the Virgin Mary and of the saints, they were steadily denied the oft-repeated request for the Bible.

They were entertained at theatres and dances, but did not find the light they sought. After a time two of their number died and

the other two decided to return without the "Book."

A farewell dinner was given them. At that dinner one of the chiefs arose and said

"We are going back the long trail of many moons, our moccasins worn with the journey, our hands heavy with the gifts that you have loaded upon us, but when we stand before all the old men by the campfire, and they ask if we have brought back that which they sent us for, knowledge of the white man's God and the white man's "Book of Heaven," and we have to answer, "No," then one by one the old men will go out into the darkness, the campfires will burn to ashes, my people will go the long, sad trail to the hunting-grounds, no white man to go with them, no white man's Book to show them the Better Land, no white man's God in their hearts. I have no more words."

One young man was so impressed with the address that he wrote to friends in the East an account of this strange visit, and the pathetic appeal of the Indians for a Bible. Some Protestants became interested, but it was two years before a missionary started with the Bible for that land.

Mr. George Catlin, the celebrated Indian painter, met these returning Indians on the plains and made pictures of them which hang in the Smithsonian Institute in Washington. After leaving Catlin another of the Indians died, and so but one survivor returned to announce to the great Council the death of his companions and the refusal of the white man to give him the Book.

The tribe was embittered, and when missionaries at length found these Indians they received no welcome from them, and the Flatheads remained unreached for many years.

Some time after this the Flathead Indians heard of a devoted young woman who was laboring among the Indian tribes on the Pacific coast. Many Indians under her teaching had renounced their sinful, superstitious lives, and were earnestly striving to walk in "the way of the Book." Strange rumors of this pale-faced woman and the wonderful Book traveled far south into Oregon, and some of the Flatheads went to investigate the story for themselves. They

had meetings with the pale-faced lady, and listened to the story of the love of the Great Spirit as revealed in His Book, and accepted the great salvation. They carried the good

news home; others also went and heard for themselves, and in their simple faith they tried to live up to what they had learned.—From "*Missions.*"

## POINTED ARROW HEADS.

### REDISCOVERED.

Under the Rodman Wanamaker Expedition a very interesting trip was recently made to Indian reservations, as a result of which "Flag Day" will mean more to the American Indian. Phonographic records of messages from President Wilson and Secretary Lane were carried to 169 tribes. This involved a journey of 22,080 miles. To each tribe was presented an American flag, and the phonographic record expressed to the Indians the good will of the "Great White Father," as these native Americans have long chosen to designate the President of the land. Signature by pen or thumb-mark was secured from every Indian tribe as they swore allegiance to the flag, and it is hoped that the trip will intensify Indian patriotism and the aspiration for citizenship.



Twenty-four thousand Indian children of school age not in any school; 8,000 for whom no schools have been provided! A call to Protestant churches to provide religious education.



Fifty-four thousand Indians without the Gospel in their camps! The Great Commission needs repeating!



The American Indian delegates to the World's Student Christian Federation at Mohonk last summer sent out the following call to all Indian students in North American schools and colleges:

"We earnestly express as our conviction, attested by the knowledge of our respective tribes and our several personal experiences that the one fundamental need of the Red Men is Jesus Christ; that the Indian race will achieve greater glory or will vanish from the earth according as it receives or rejects Jesus Christ; that in him only is to be found that power that saves from the vices, greed, gross materialism, and selfishness of modern civilization, and that leads to the glory of a blameless Indian womanhood and manhood.

"In view of these indisputable facts, we bid every Christian student to stand with us and to take heart as never before. We call upon all Christian agencies working in Indian-student centers to strengthen their hands in the endeavor to lead students to a

personal knowledge of Jesus Christ and to foster all influences working for a settlement of Indian problems along the lines of Christian statesmanship."



Sixty-one per cent of American Indians still out of the pale of the Christian church, according to statistics.



It has taken over seventy-five years of hard work and an expense of hundreds of thousands of dollars to develop Dakota Indian Presbyterianism, but who shall say it has not paid? There are now thirty-four churches, with 2,000 Indian communicants. Two of these churches are located among the Assinaboine Sioux in the Little Rocky Mountains, the most westerly of the Dakota-speaking Indians in the United States. These Indian churches have borne entirely the salaries of the native missionaries laboring among them, contributing a total of \$9,807, of which \$4,322 went directly for missionary objects.



Immigrants afflicted with trachoma and tuberculosis are promptly deported. They are among the most prevalent diseases of the Indian tribes.



The annual conference of the Society of American Indians last fall was a remarkable gathering. Missionaries, Home Mission leaders, men of affairs, and political, religious, and social interests were all represented each forgetting personal issues in the one great purpose of the uplift of the native American.

One of the most eloquent addresses given by Chief Henry Roman Nose, who finished his speech with the announcement that he had read in a great Book the solution of the whole Indian problem. "Perhaps," he said, "you will not believe me; maybe you will not understand me. Listen, I will tell you how to solve the entire question." Drawing himself up as he looked out over the vast audience, he calmly recited from memory *The Sermon on the Mount*. There was a sensation as the long-haired old Indian leader sat down, with an air of having given the best possible advice, and the only line of action wisely to be taken.



Of the membership of all the Indian tribes in the United States, approximately one-third are the Five Civilized Tribes in Eastern Oklahoma. Of this one-third, there were originally 26,737 enrolled full-bloods, 10,325 one-half bloods, the remainder all having intermarried with whites or freedmen. Of the 37,000 in the so-called restricted class, comprising all above half-blood, there are about 35,000 now living, of which approximately 24,000 are full-bloods. These figures do not include the children of these Indians, called "New-Borns," born since the rolls were closed in March, 1906.

The homes of these Indians are scattered throughout the forty counties of Eastern Oklahoma. The most thickly populated districts are the mountainous and timbered localities, where the land is usually very poor. An Indian often lives in one place with all or part of his allotment a hundred miles distant, because those residing in these counties were given part of the land for themselves and families in distant counties.



White Eagle, of Standing Rock, North Dakota, a Sioux, is the first Indian known to use a motor cycle. He says he can beat the ponies now.—*Ponca Indian Farmers' News*, Whiteeagle, Okla.



A notable service for the native American race has been rendered by the Presbyterian Home Mission Board, U. S. A., which has missionaries laboring in fifty-seven tribal divisions. A special fields evangelist has been employed traveling from mission to mission, and especially in California, Wisconsin and Wyoming. A large number of scattered Indian tribes, hitherto neglected by the Protestant forces, have been hearing the Gospel. The number of organized Presbyterian churches and mission stations now totals 234, or three times as many as were in existence ten years ago. Two new hospitals have been erected by the Presbyterians, and equipped, one for the Omaha Indians at Walthill, Neb.; the other for the Navajos at Ganado, Ariz. A physician, nurse and matron, with housekeeper and cook, are employed at each of these hospitals. In each case the nearest hospital treatment that could be secured by the Indians was sixty miles distant. The same society has two Bible departments for the training of Indian missionaries and helpers, which have been recently started; the first at Phoenix, Ariz., for the Indians of the Southwest; the second at Santee, Neb., for the Dakotas.



Sequoyah, inventor of the Cherokee alphabet is to have a place in Statuary Hall, Washington. The Oklahoma Legislature has appropriated \$5,000 for a statue,



Rev. A. W. Cravatt, Indian Pastor, Moderator of last Indian Presbytery and a Commissioner to the Kansas City General Assembly.

which will be made by Mrs. Vinnie Hoxie, who is of Cherokee descent.—*Indian Leader*.



The successful Indian is never a slum-dweller. The educated Indian girl marries an educated Indian man. Their home on reservation, farm, or in the city is a model of skilful domestic management.

The converted Indian seeks a Christian wife, and settles down to raise children who will be educated in the ways of Christianity and the arts of civilization from the time of their birth. It is through these men and women that the Indian tribes will be rejuvenated.

Indian names are slowly filling the list of men and women of affairs. Howard E. Gansworth is a full-blood Tuscarora Indian; he is also a member of one of the largest manufacturing firms in Buffalo, N. Y. A Carlisle graduate, he worked his way through Princeton, and has recently been honored as the secretary-treasurer of the Princeton Club of Northern New York.

In the professional world, on the farms, among the leading business people, the Indian, educated and Christianized, is taking his place; clever Indian lawyers are looking out for the interests of their tribes; capable Indian physicians are ministering to the needs of their own people; earnest Indian preachers and teachers are spreading among the reservations the seed of the Gospel message; aggressive Indian agricultural

experts are teaching the younger generation how to improve land and crops; the new Indian is helping in the forward-movement activities of his country.



Thirty-five thousand returned students in the Indian country to-day. A big problem and a tremendous asset for the Christian church if she will get hold of them.

The young Indian to-day is a "bunch of bristling possibilities," but he is handicapped on the one hand by traditions, customs, superstitions, ignorance and servility; on the other, by contact with the wrong kind of civilization. It is up to the Church to give him a standard.

## THE JULY MISSIONARY MEETING—HOME MISSION PROGRAM.

"Our modern civilization as it touches primitive races too often imparts to them new vices and robs them of savage virtues. Christianity must be linked with civilization to counteract this result."

1. *Hymn*—Thy Life Was Given for Me.
2. *Prayer*—Of thanks for all the wonderful evidences of God's care, and especially for the gift of His Son; that we may obey His command to make Him known to every creature.
3. Speedy transaction of business.
4. *Read Responsively*—Ezek. 34: 9-16, 22-27.
5. "Lo, the Poor Indian"—As he was; as he is.
6. *Recitation*—The American Indian.
7. *Solo*—O God of Bethel.
8. Indian Archery—Pointed Facts.
9. The Indian Squaw—In buckskin dress; in modern attire.
10. Indian Rights vs. Indian Wrongs.
11. *Hymn*—Awake My Soul.
12. *Prayer*—For our Indian work; for more workers; for more whole-hearted support by the Church; for Indian Christians, and thanks for God's manifest blessing in the salvation of many souls, and the strengthening of the work.

### NOTES.

If possible, hold this meeting in some secluded place out under the trees, and add a few touches of Indian life—blankets, handiwork or beads. If refreshments are desired, suggestions for Indian dainties may be obtained from Miss Shadden's article; or the refreshments may simply be served to resemble Indian food.

(7) This is a favorite hymn among the Indians.

(8) Glean additional information from outside sources.

**Bibliography**—The new Mission Study text-book, In Red Man's Land, Leupp; At Our Own Door, Morris; The Call of the Homeland, Phillips; The Indian Dispossessed, Humphrey; The Soul of the Indian, Eastman; Histories of the United States, and recent Encyclopaedias.

Send to the Home Mission Committee, 1422 Hurt Building, Atlanta, Ga., for Work Among the Indians, by Mrs. Gibbons, 5 cents.

Note suggestions for Junior Home Mission Program.

## CAN YOU TELL?

1—In what way does the Indian express his enjoyment of a sermon?

2—How does a certain Mission Band make money for their mite boxes?

3—What is the peculiar problem of the Indian "New-borns?"

4—Why is winter the time for telling stories among the Indians?

5—The possession of what Empire would have moved the Caesars and Napoleons of old days to plant their fortifications?

6—Where are one-third of all the In-

dian tribes in the United States located?

7—How was the "four-acre plan" inaugurated?

8—Give some proof that the Indian is worth saving.

9—Where have aniline dyes wrought an injury?

10—How did Goodland get its name?

11—Why were the Flat Head Indians embittered, and made difficult to reach by missionary effort.

12—When did the quoting of the Sermon on the Mount cause a sensation?

# THE JUNIORS



## GAMES AND TALES OF LITTLE INDIANS.

By GILBERT L. WILSON.

THE little red children love fun just as white children do. They have games and plays, and hear wonderful old stories. Most of their games are out-of-door plays; their stories are real fairy tales, not out of books, but handed down from the grandfathers of long ago.

Many plays remind us of those of our country schools; some of our own games may have been learned from the Indians, in the days of the Settlements.

Indian children shoot bows and arrows, and hunt and fish much as country children do. In olden times they were often gathered into societies, like our Boy Scouts, older Indians acting as leaders or scoutmasters.

The children hitched their dogs to a kind of wagon made of two poles lashed together at the forward ends. The hinder ends dragged on the ground and supported a basket. Sometimes an Indian baby was given a ride in this basket. One day two dogs that were carrying babies in this way had a fight; the babies were terribly frightened, and their little brothers and sisters came running up to separate the dogs. There was quite an uproar, I can tell you!

Mandan children were fond of throwing ice arrows. An ice arrow is a bit of buffalo rib plumed with a pair of feathers. White children stick three feathers in one end of a corn cob and

throw the cob in much the same way. Tops were made from buffalo horn, filled with tallow to give weight. The player whipped his top with a stick-and-thong. The object was to see who could make his spinning top travel farthest over the smooth playground.

Winter is the time for telling stories. In summer, grass and trees and rivers and bees are *alive*, and might tell the spirits! In winter, when nature sleeps,



"We Love Like Sisters." Ruth Anderson, Indian, Ora Mangrum, White.





Two Choctaw Babies.

the Indian thinks there is no danger that the spirits will hear and get angry! Of course the giants and fairies the Indian children hear about are very different from yours; but they are just as wonderful.

Iroquois children hear stories of the Flying Head. The Flying Head was a big human head, with long hair, no body, and with feet like a bear's. One day he saw an Indian woman roasting chestnuts in the fire and eating them. Thinking she was eating the red coals, the Flying Head leaped in, opened his mouth and swallowed the fireplace! He then fled on the wind, shrieking with pain. No one has seen him since!

Chenooos were cannibal giants, with hearts of ice. Once a Chenoo wanted to be a good man. He took out his wicked ice heart and melted it on a great fire, burning a whole forest before the heart was consumed. After getting rid of his wicked heart he became kind and good, and everyone loved him. But when a summer came he pined away and died. The Chenoo is, perhaps, the northern iceberg melted by the summer sun.

Hidatsa children hear of some funny giants. One is named Shoulder Month. He had no head, only a great mouth between his shoulders. He lay on his back in his bark lodge, and when a flock of birds flew overhead he drew

in his breath—*whoo-oo-oo!* and the birds fell through the smoke hole into the giant's throat. One day two little boys changed themselves into birds and perched on Shoulder Month's roof. When the giant opened his mouth they wickedly dropped in a big hot stone. The giant ran to a spring to drink, and exploded, the volcano, nearly blowing up the whole world and the two little boys in a cloud of steam!

One of the prettiest stories is told the Shoshoni children about the rain-bow. There was once a season of no rain. Rivers and brooks dried, and the people were dying of thirst. A little snake undertook to bring rain. He stretched and stretched himself, climbed the clouds, and bumped his scaly back against the sky. Now the sky is of blue ice, the story says, and when the snake moves to and fro his scales scrape off ice flakes that fall as snow; in the summer these ice flakes melt and fall as rain.

Would you like to be an Indian boy or girl?—*Over Sea and Land.*



Two Durant Favorites—Natalie and Elizabeth Chaplin Morrison.

## THE ELIZABETH BLAKE BAND.

MRS. HENRYETTA M. FIREBAUGH.

OUR BAND was organized about eighteen months ago and was named last August. There are about twenty-five children, some white and some Indian. The membership includes all the children of the Sunday School and of the Presbyterian families in Bennington.

We have a three-fold aim:

To learn about missions.



The Elizabeth Blake Band. Robert McElwee Firebaugh, Jr., the Youngest Member. Twin Indian Babies.

To pray for missions.

To give to missions.

We believe in *working down* missionary interest, rather than in *working it up*. First, we want to learn about missions—that is, get it in the head; Second, to talk about missions—that is, get it in the mouth; Third, to work for missions—that is, get it in the hands; Fourth, to give to missions—that is, to get it in the pockets; and Fifth, to get it in the feet—that is, to go as a missionary.

So far we feel that we have done very little, but we are hoping for better things next year.

The mite box system is used. The boxes are taken up annually at a social gathering at the home of the President. Last year we realized \$12 from

the mite boxes, and this year \$13. This seems like a very small amount, but it is a beginning, and we know that if Jesus blesses it, it will feed a multitude of hungry souls.

The children have various ways of making their money. Some of the girls raise chickens for sale. Others collect bottles, which they clean before selling at the drug store; some of the boys catch rabbits and sell them. Some raise early cabbage and tomato plants. But perhaps best of all, some of the children deny themselves candies, fruits, and the moving picture shows; and drop the coins they save into their mite boxes.

The Band meets regularly every two weeks. The program consists of songs, prayer, and Scripture reading. After the opening, a certain mission field is studied, and interesting tracts read.

Remember our little Band in your prayers, and pray that we may "keep that which is committed to our trust."

Bennington, Okla.



A Nearer View of Baby Robert.



The Junior Missionary Band of Altus, Oklahoma.

## A HAPPY BAND OF WORKERS.

This is the Junior Missionary Society of the First Presbyterian Church, at Altus, Oklahoma, of which Rev. Thos. W. Griffiths is the pastor.

The Society was organized with seven members, last August, and now has an enrollment of more than fifty enthusiastic workers.

They saw in *Onward* an account of the Foundation Farms at Plumtree, N. C., and how a contribution of \$30 to purchase one of these farms was the equivalent of a \$1,000 endowment in dividend-bearing power, and they promptly went to work, raised \$30 and forwarded it to Rev. Jos. P. Hall, to buy the farm and give another mountain boy a chance to get an education.

The money was not raised without real

self denial, but the bright faces of these young people show that they have found it "more blessed to give than to receive."

Mrs. D. W. Griffiths, their leader, says that the Society got its best growth in numbers and in spiritual life while its members worked and denied themselves the hardest.

After raising the money and forwarding it they went to work and made a nice warm quilt for their Plumtree boy and sent it while the winter was at its worst.

These little people are real workers and they are getting a vision of service under the leadership of their teacher, which will cause them to undertake very large things for the kingdom, when their shoulders are broader and able to bear heavy burdens.

## IN INDIAN LAND—A JUNIOR HOME MISSION PROGRAM FOR JULY.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.—*Isaiah* 40:3.

1. The Apostles' Creed.
2. Hymn—*Work, for the Light Is Coming.*
3. Prayer—Of thanks that we know our Lord to be the one true God;
4. Prompt transaction of business.
5. Hymn—I Love to Tell the Story.
6. Scripture Reading—Leader, *Isa. 40: 18-22*; band, *Isa. 40: 25-31.*
7. Olden Days in Indian Land.
8. Playtime in Indian Land.
9. Hymn—In the Cross of Christ I Glory.
10. Circle of Prayer—For more workers, ministers and teachers, to bring the good news of Salvation to all the Indian people.
11. Baby Time in Indian Land.

12. Ch—ristian Young People in Indian Land.
13. With Bow and Arrow in Indian Land.
14. Hymn—Saviour, Thy Dying Love.
15. Prayer—For our workers among the Indians—that God will shower His blessing upon them, and upon the people to whom they are giving their lives for Christ's sake.

### NOTES.

See suggestions for Senior Home Mission Program.

Other new books that will be of special interest to the children are: *Goodbird*, the Indian, Wilson, 40 cents; *Children at Play in Many Lands*, Hall, 75 cents.

In ordering "*Work Among the Indians*," by Mrs. Gibbons, 5 cents, ask for a collection of real Indian names, free. These may be given out to the children to use as a "pass word."



## RAISING POULTRY FOR JACK.

Now comes a story that brought the tears of gratitude welling up into Jack's eyes and tobogganing down his cheeks. Two dear little girls—orphans from the Elkins Home, W. Va., have sent here to Jack, in Richmond, the names of ten subscribers to the Missionary Survey, with a money order for \$5, which *they made themselves*. They are



Bertha and Myrtle, with their chickens, working for the "Missionary Survey."

donating these ten subscriptions to friends whom they desire shall receive the magazine.

"How did they make the money," do you ask?

Listen to Miss Zell tell it: "Last summer we allowed each little girl a hen and some chicks. Bertha and Myrtle took such good care of theirs that they had \$5 after paying freight to market, etc. They started out to raise these chickens for Jack, and they succeeded well. We hope their money will do much good, for the Missionary Survey is a splendid Magazine."

"And, not satisfied with what they have already done, they are now working hard to make twice as much as they did last year, so they can have as many more subscriptions to donate this fall.

"They think they helped Jack up quite a distance and are eager to see him at the top of the pole. They have three dozen chicks now and expect to have more later on."

Did they help Jack? Indeed they did. Just think what they might have bought for themselves with \$5. But they preferred to invest it for the Master, by putting the information of His Kingdom in the hands of others whose interest might be touched.

Jack doffs his cap to you, little friends, and says tell you he is going to do his level best to reach the top.

## DOLLY LOST TWO TEETH IN CHINA.

Dear Jack:

We are a little mission band who live up in the mountains. We have just read a letter to you in the Survey from another band. We like it, because their favorite hymn is ours also—"Help Somebody To-day."

We have to work mighty hard to help pay mission debts, help little orphan children, and build our new church. Our band was organized February 1, 1913. Seven in number, ranging in age from one year to thirteen. We got mite boxes to save our pennies in, and began trying to pay off that foreign mission debt of 1913. In six weeks we opened our boxes, finding \$11.

During the summer our number increased to thirteen members. From the first of April to the first of September we raised \$58; \$48 went to our new church, \$5 to China, and \$5 to Balfour Orphanage.

We meet every Sabbath afternoon at the home of our leader, Mrs. Tufts. In the summer we had our meetings in the yard under the trees. We have many visitors sometimes at these meetings; always welcome with great joy a missionary visitor.

Besides our mission study we learn Scripture verses, and sing lots. Sometimes we

take trips to different countries and visit our missionaries. It took us two weeks to get to Africa. Any of us can tell you how to get there. It was great.

One of our members sent her doll to China with a missionary. This doll is named Eunice Aden Tufts. She belonged to a sewing class in the Orphans' Home in Tsing Kiang Pu. She is back home now on a furlough. She lost two teeth in China. The language was too hard for her. She was sent home with her pretty hair braided in two braids with gay colored strings. She was also dressed in Chinese clothes. The little Chinese girls sew beautifully; they made her clothes.

One week last summer our leader gave us two cents as talent money. We made \$7.35 in that one week. Don't you wonder what we did?

Well, Jack, hold on tight to that pole. We will help to keep you up. Dear me, how frightened we would be to see you slip. But don't be scared. We love you very much.

Faithfully and with mountains full of love, from

THE JUNIOR MISSION BAND  
Banner Elk, N. C.

## ARE YOU A BUSY BEE, FAIRY, OR A DRONE?

"B. MARTIN."

Once upon a time a wicked old witch-doctor turned all of the little fairies into brownies.

Now every one knows that the greatest difference between the fairies and the brownies is that the little fairies go about trying to help everybody while the brownies only think of all the mischief they can do and of just having a good time for themselves.

Well, those poor little brownies of the witch-doctor only thought of themselves and that makes anyone selfish and unhappy, you know, so they were just as miserable as they could be. They quarreled and fought and were so wretched that even the very songs that they sang were only sad songs that would almost make you want to cry to hear them. They lived in tiny little palm-leaf and mud houses and ate worms and ants and caterpillars and snakes and even each other—just think of that! And the worst of it was that the old witch-doctor lighted a great wall of fire all around the place where he put the brownies so that not one of them could get away. Poor, poor little brownies, all caged in with a terrible wall of fire!

Now, when the king of all the fairies heard of this he was very angry, and he sent his son, the brave Prince Greatheart, to fight the old witch-doctor whose name was Nis, the most terrible wizard that ever lived. But Prince Greatheart was the bravest Prince that ever lived, so when he came to the wall of fire he went straight through until he came to the place where the brownies were. But O, he was burned so badly that he fell down, and what do you think the little brownies tried to do to him? They wanted to kill him because they would not believe that he was the king's son when he told them so. They hurt him with thorns and spears and would have killed him if he had not been the king's own son, but they *could* not kill him, and he rose up and waved his magic wand, and what do you think happened? Why, all of those little brownies who saw him began to look like the fairies again, and O, they were so happy that they cried, "O, how we love Prince Greatheart," over and over again. Then Prince Greatheart said, "If you love me you will go out and bring other little brownies to me." So they started away, going to the brownies around them and brought them in crowds to Prince Greatheart, who was never too tired to turn them back into fairies again. But one day some of them came to the great Prince and said that wherever they went the old witch-doctor tried to fight them. Now Prince Greatheart was fighting the wizard wherever he found him, so he said, "Come together

into bands and companies and I will teach you how to fight, and will drill you and give you a sword to fight with, and we will call ourselves the Busy Bee Army.

Now, wouldn't you think that all of the little brownies who had been helped so much by Prince Greatheart would be only too glad to come to him to learn how to fight the wicked wizard Nis? But no, a great crowd of the little brownies, just as soon as they began to look like fairies again, went away from Prince Greatheart before their hearts were touched with his magic wand, so they were fairies with brownie hearts, and they still only thought about themselves, and forgot that they had ever said that they loved Prince Greatheart. They surely must have forgotten, for they did not come near him again, and did not try to bring other little brownies to him to fight against the wicked old witch-doctor Nis. So they were just like the drone bees and the little soldiers in the Busy Bee Army called them Drones.

Now this made Prince Greatheart very sad, for there were millions and millions of little brownies who had never even heard that the great Prince had come to deliver them from the spell of the wicked Nis, and the soldiers in the Busy Bee Army were too few to reach them all. When the Busy Bee soldiers went far away across the sea they found so many millions of the little brownies still fighting and quarreling and killing each other, they came to Prince Greatheart and told him, and he said for them to go to the Drones and ask for help. So they did, and listen to what the Drones said: "We do love Prince Greatheart, and will prove it by joining your Busy Bee Army," and they promised to help fight the wizard Nis, and to at least send more of the little Busy Bee soldiers across the sea, if they could not go themselves to bring the millions of little brownies over there to the great Prince.

Now the Busy Bee Army was divided into many different bands and companies, and some of the Drones joined one company and some another. One company was called the "S. P." Co. and so many of the Drones joined that company that they promised to help bring 25,000,000 of the poor brownies who had never heard of Prince Greatheart and his magic wand to him. They said, "We will help send Busy Bee soldiers to seven countries across the sea," and to one of those countries called Africa they sent thirty-seven Busy Bee soldiers to bring 3,000,000 of the brownest brownies you ever saw to Prince Greatheart. That meant that every one of those thirty-seven Busy Bee soldiers

would have to bring 81,081 brownies to Prince Greatheart in order to bring all of the 3,000,000, so they said: "It is impossible, we cannot do it, we must have more soldiers to help us; there are over 200,000 soldiers in our 'S. P.' Co.; surely more of them can be spared to help us in Africa."

But many of the Drones who had joined the "S. P." Co. still had brownie hearts (for they did not go to Prince Greatheart to be touched by his magic wand, and so did not love him "really and truly") so they said: "We do not believe in sending any more of our company to Africa, as we have too many brownies living near our own homes, to bring to Prince Greatheart, and if we send more of our soldiers away, some of us might have to go to these little brownies ourselves, which would never, never do." Some others said, "It costs too much money to send soldiers to Africa, and we cannot afford it, for it costs so much to buy fine houses and pretty clothes and good things to eat that we cannot even spare one-tenth of our money to give to Prince Greatheart's work. Others said: "We haven't even time to think of the little brownies in Africa, for we have too much to do in planning for our own selves

and our own comfort and entertainment. And still others said: "O, what is the use of trying to bring those little brownies in Africa to Prince Greatheart, for they are too stupid to understand what it means, and even if they were brought to him, they would go away without being helped and return to their former way of living—and besides, they are happy enough anyway, for anything is good enough for those little brownies in Africa, who are the ugliest and dirtiest and most stupid and offensive to us of all the brownies in the world."

So millions of the brownies in Africa are still under the spell of the wicked old witch-doctor Nis, and *will be* until all the Drones go to Prince Greatheart themselves and have their brownie hearts touched by his magic wand, which, I'm sure you must have guessed by this time, is *Love*.

Now are you a Busy Bee soldier or a Drone?

FOOT NOTE.—Perhaps you will think that the witch-doctor's name is spelled backwards—yes, truly, it is—and of course "S. P." stands for Southern Presbyterians.

## JUNIOR PROGRAM FOR JULY, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

*Topic*—A Call to Children.

*Song*—Bring Them In.

*Scripture Reading*—Eccl. 910.

(*Chalk Talk*—A Missionary Hand.)

*Prayer*.

*Minutes*.

*Roll Call*—Answer with a verse of Scripture on DOING.

*Business*.

*Song*—Selected.

*Exercise*—Hear and Do.

*Recitation*—Pray and Push.

*Story*—Al Meis Soliloquy.

*Prayer*.

*Song*—Jesus Loves the Children.

Close with the 23d Psalm in concert.

### SUGGESTIONS.

Again we are using one of the "Missionary Chalk Talks." Draw a hand on the black-

board, and on the thumb write "pray"; on the index finger, "study"; on the middle finger, "give"; on the third finger, "work"; on the little finger, "talk." Over the hand write "What-So-Ever"; under it, "Might." Arrange the other words of the text on each side.

Ask the children what we, as a church, are doing for a lost world; what they, as a society, are doing; then as individuals. Impress upon each one that God calls the children.

Let the children tell some of the things that children have done for Mission Lands.

Review them on our work and its progress.

An outdoor meeting would make a pleasant change. Cut out hands like the one suggested for the Chalk Talk and give to each child as a souvenir of the meeting.

From Mrs. H. D. Fairley, Hazlehurst, Miss.: The last copy of The Survey was so full of good things. We could not get along without it in our society.

From Mr. A. M. Walker, Union, W. Va.: The Survey is the best Missionary Magazine I have ever seen.



## AI MEI'S BUSY FINGERS.

MIRANDA CROUCHER PACKARD.

WOULD you like to know how Ai Mei, the little daughter of a farmer in North China, learned to follow the example of that "busy bee" which you and I have heard to much about? Ai Mei did not have much honey in her life, but she had her body scantily clothed in coarse cotton garments, and her little stomach pretty well filled with corn, millet, beans and some rice, and cabbage and sweet potatoes, with a meal of meat and flour made into garlic-seasoned cakes at New Year's holiday.

She lived in a little valley among the hills near Tsunhua, and when she was very tiny she rolled around in the sun with the other small animals in her father's courtyard. She learned not to be afraid of the big black pigs when they came nosing around in the kitchen in search of food, and she knew she must quickly dispose of her own bread and sesame cake lest the dogs snatch it from her, or some of the hens pick it up in a jiffy if she let it for a moment out of her hands. The family and animals in a Chinese home live in close company like familiar friends, but still one must look out for one's self, however small.

When Ai Mei was five or six years old she had a big, light basket tied on her back, and with an older brother, hardly bigger than herself, went out into the fields to gather fuel.

The time had come for her to at least earn her salt, which is reckoned as one round piece of cash a day. All the little twigs and sticks, corn and millet roots, bean home, till the fields looked as if they had been swept. The basket was not so heavy as it seemed, and when full quite hid the little fuel gatherer so that all one could see was a big, live basket walking around.

When it came time to cook the morning and evening meals, little Ai Mei used to squat on the hard mud floor beside the square black hole in the brick stove, and feed the fire while her mother cooked the grain and vegetables in the big black pot.

As soon as Ai Mei could hold a needle her sewing lessons began. One of the first things given her was a stocking-sole or part of a shoe-sole.

just as evenly and thickly laid. It took a great deal of time and patience to learn how to do this nicely, and the work was often wet with tears, but not so much even then, as later when Ai Mei went to live in her future husband's home, for sewing done for a mother-in-law has to be *perfect*. From

the time of the first sole-stitching on, Ai Mei had her own square piece of cloth in which was always neatly wrapped some part of a stocking or shoe, ready to be caught up whenever there were a few moments to spare from other duties, for shoes made of paper and cloth wear out even more rapidly than do leather ones. Ai Mei always had her needle case hanging to the second button of her upper garment, and wore her ring-like thimble always on her middle finger.

She also learned when very young to braid straw for the big hats her father and brothers wore in the hot summer weather, and her fingers grew so deft and nimble at this that yards and yards spun from her hands with scarcely a glance, while her tongue moved as fast as her fingers.

As Ai Mei grew older the cotton raised on the farm had to be carded and spun into thread to be woven into the coarse cloth, which the farmer's family wore and which he always declared was far stronger than one could buy at the foreign stores. The thread was first wound into great hanks, and when Ai Mei needed any of this for her sewing, she sat down and putting the skein over the ends of those cruel pointed shoes which had caused her so much pain, she would wind off a quantity, using a bit of cornstalk for a spool. She early took her part in making this cloth into garments.

She learned all about running, and felling and backstitching a seam. Overseaming was her delight, and her hemming was the same that we put into fine table linen and call "French." She learned to an inch how much cloth was needed to make any sized garment, how many inches for the pretty knotted buttons and loops, how many skeins of thread and how much trimming, and how many lengths of hempen string and inches of leather and binding for a pair of shoes. She learned how to dip cloth into the big indigo jar, sometimes tying it into knots so there would be a pretty pattern of white left on the cloth when it came out of the dye pot. She learned that the wild crowfoot would dye a good black and the pods of the locust a lovely green. When she could cut a garment, and hold in the palm of one hand the scraps that were left, her mother smiled with satisfaction, and a certain middleman who was looking for wives for five well-to-do brothers began negotiations immediately, for here was a girl who could "get over the day," the highest compliment which could be paid to a girl of her class who had reached a marriageable age.

# FOREIGN MISSIONS

REV. S H CHESTER, D D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

## MONTHLY TOPIC—SIGNS OF THE TIMES.

Watchman, what of the night? The morning cometh, and also the night.

One year ago our discussion of this topic was in quite an optimistic vein, which seemed to be fully justified by the existing world situation.

China was rejoicing in the establishment of a parliamentary government, in which professing Christian men educated abroad occupied many prominent places. What seemed to be a complete revolution in public sentiment towards Christianity was indicated by an action of the parliament requesting the Christian Churches throughout the world to observe a day of prayer for the Chinese Republic.

The Balkan war had just terminated in the overthrow of the Turkish Empire in Europe and the coming of nearly all of its territory under the rule of nominally Christian people. This seemed to be a fatal blow to the prestige of Mohammedanism and the removal of the hitherto insurmountable obstacles to the evangelization of the Mohammedan world.

Mass movements toward Christianity in India and the reaching of India by the world-wide movement for the emancipation of women, together with certain movements in the business world looking to the speedy breaking down of caste, seemed to give promise of the rapid spread of the gospel in that great empire.

In other parts of the world besides these three great strong-holds of

heathenism there were many encouraging and hopeful signs.

Today the skies are somewhat overclouded.

The Chinese Republic exists only in name. The Parliament that was assembled at Peking proved utterly incompetent for the task of government, the only bill which it ever succeeded in bringing to a decisive vote being one making appropriation for the salaries of its members on an extraordinary generous scale. President Yuan Shi Kai, in order to maintain any semblance of authoritative government in the land, found it necessary to turn his parliament incontinently out of doors. On the plea of necessity he has gradually gotten rid of all of the provincial parliaments and of every other feature of constitutional government, and established an absolute military dictatorship. The worst feature of the situation seems to be the springing up everywhere of brigandage which, even according to the strictly censored reports sent out from Peking, the Government is utterly unable to control. One band of brigands in particular under the leadership of a man called White Wolf has grown into an army, which seems to have the capacity of quickly absorbing into itself all of the government troops that are sent against it. We regard the situation in China looked at from this point of view as perilous in the extreme, and one demanding the most earnest prayers of

Christian people everywhere that it may not reach a point where it will make our missionary work in many places impossible.

The situation in the Balkans growing out of the recent war has been disappointing in the extreme. No sooner had the so-called Christian coalition, composed of Greece, Bulgaria and Montenegro, accomplished its purpose of administering to the Turk his long deserved punishment, than they fell to fighting among themselves over the spoils of the "Holy War" they had been waging, and to perpetrating upon each other atrocities as horrible as any the Turk had ever perpetrated upon them. An international commission headed by Prof. Dutton of Teachers' College, New York, after completing an investigation of the charges made by the different participants in this struggle against each other, published a report, the substance of which was given in the words, "the half has never been told." On the whole we fear it must be said that the situation with reference to Christian missions in that part of the world has not been very materially improved, although the necessity of them has received a very striking and emphatic demonstration.

In Mexico things have been going from bad to worse until, at the time of this writing, United States soldiers are in forcible possession of the port of Vera Cruz, blood having been actually shed in armed conflict with Mexico. Partisan politicians in our National Legislation are doing all they can to embarrass the President and his Cabinet in their effort to prevent the actual precipitation of war between this country and Mexico. Men of whom it is almost impossible to think such things have been pursuing a course that seems to imply that they would be willing to have our country and the civilized world pay this awful price to secure the partisan advantage which they hope might come out of it. Of course if actual war should

once begin there would be an end of the work of missionaries from the United States in Mexico for the many long years that must elapse before the war itself and the embittered feelings that would grow out of it would cease to be insuperable obstacles to our work.

It seems to us to be the part of wisdom to look these discouraging facts squarely in the face and to try to find out as best we may what bearing they ought to have on the plans and policies of the Christian Church in its great foreign missionary work.

Meanwhile, to those who ask us what the outlook is, we unhesitatingly answer, it is "bright as the promises of God." Our God is the God of history, and all history is the evolution of His plan and purpose for the world. When He pleases to do so He can calm the raging of the sea and the tumult of the people. He can also make the wrath of man to praise Him, and out of all this turmoil and disturbance among the nations He will bring his own purposes to pass. The question of duty for us is not affected in the least by the political situation. We have more opportunities confronting us than we are taking advantage of to give the Gospel to those who have it not, and there should be no place for discouragement in the hearts of those who are enlisted in the cause of Him to whom all power in heaven and earth has been given, and the final triumph of whose kingdom over all the powers of evil in the world is just as certain as if it had already been accomplished.

#### FINANCIAL PLANS.

On April 21st there was held in New York City a meeting of the Home Base Committee of the Annual Conference of Missionary Boards, at which there was a very full discussion of the plans and methods of raising Foreign Mission funds now in operation in the various



Churches represented in the Conference, and especially of the unified budget system, which, in one form or another, has been almost universally adopted.

The consensus of opinion was that this system had come to stay, being the logical outcome and development of the various Forward Movements which have been launched in all the Churches for the raising of their benevolent funds. There was also very general agreement in the opinion that these unification methods were being applied in a great many churches in a way that was detrimental to the cause of Foreign Missions, and that unless certain defects in the method of their application were remedied the results would be disastrous. We give the following quotation from the letter of a very distinguished Foreign Mission administrator, whose name we have not secured permission to publish, which calls attention to what we consider the chief peril to be guarded against in the use of the every-member-cavass on the unified budget plan. In this letter, which was written in response to a questionnaire which was sent him on this subject; he says:

"There are no doubt many points at which unification spells *efficiency*, and wherever this is the case I am thoroughly in favor of unification.

However, I would record with considerable emphasis my dissent from the extremes to which the unification process is being carried. I count it as full of peril and certain to undermine missionary interest and missionary resources. There ought to be variety within the unity, and we have become so enthusiastic for unification, that we are breaking down all of the distinctions which obtain in administration, in organization, in education, and in motive. We are prohibiting people from designating their gifts and under-cutting personal contacts. We are making a dull routine of missionary education to the detriment of mission-

ary enthusiasm. We are trying to make the ordinary church member so regular that he is passionless. We are glorifying ecclesiastical authority and ecclesiastical power to the point where the individual's rights are being taken away and his interest is being destroyed. I do not know whether these danger signals will be read in time to check the movement that is under way in many quarters toward a unification which leaves the landscape without mountains or valleys, or anything else that helps to contribute to the individuality. If these danger signals are not read, however, I do not imagine that the Church will be conscious of any great calamity overtaking it, but the simple effect will be, that the individuals will increasingly give outside the ecclesiastical channels by methods that recognize their individuality and through agencies which allow them freedom in choice, and the ecclesiastical machine will be left to work its way with the limited resources which it controls, but these will either remain limited or grow more slowly than they should."

As bearing upon the point emphasized in this quotation, we call attention to the fact that the funds received by us during the past year for "specials", that could not be used for the support of our regular work were something over \$25,000, which is nearly as much as the amount of the debt which we reported to the General Assembly.

Our brethren of the Northern Church are reporting to their Assembly a deficit of nearly \$300,000, notwithstanding the fact that their total income was larger than ever before, the reason being that such a large proportion of their total income was designated by the givers for objects outside of their regular work. Our information is that several of the other Foreign Mission Boards have had a similar experience during the past year. Should not these facts arrest

our attention and set us to seeking some method by which this growing evil may be corrected?

So far as our Foreign Missionary Work is concerned, we are earnestly hoping that the General Assembly will send out to the Church the announcement, in words that cannot be misunderstood or misinterpreted, that the taking up of an every-member-canvass on the unified budget plan in any church is not to be the end of money-raising for the benevolent causes in that church for that year, but only the beginning of it, and the foundation upon which to build up an adequate offering during the year. The Systematic Beneficence Committee has already made a recommendation to this effect a part of its report to the General Assembly.

Then we hope to have it understood that, without being considered irregular or infringing upon anybody's rights, we may send the representatives of our Cause into any church that has already had a unified budget

every-member-canvass, *wherever they are wanted and asked for by the pastor and session*, for the purpose of raising additional Foreign Missionary funds and bringing the Church up to the standard of our Missionary Platform, the other Committee of course having the same privilege. Of course we understand that we have the legal right to do this already, but we are anxious to have it understood that in doing it we have not only the permission but the hearty endorsement of the General Assembly. With the way thus made clear, it will be possible for the Committee of Foreign Missions to inaugurate a new era of progress in our work. Without this opportunity we have already had experience enough in common with other Churches to demonstrate that there is nothing before us but gradual retrogression, leading to the ultimate repudiation of our covenant with the other Churches of Christendom to evangelize the territory marked out for us and accepted by us in our Missionary Platform.

## THE "MOTHER OF THE TWINS."

MRS. S. R. GAMMION.

FOR want of a better name, we called her "The Mother of the Twins" when she first came to Lavras about three years ago. They were an unattractive trio; the mother illiterate and voluble, the girls morose and quarrelsome. The girls came to be boarding pupils in Charlotte Kemper Seminary, their mother living in the city to be near them, doing their sewing and washing, and doing what work she could pick up, to help in the family economy. After a few months, one of the girls brought us a letter from their father in Rio, a plain industrious man in moderate circumstances. The bill had just come for their tuition; it was twice the amount that he had expected, that amount quoted him for one pupil he understood would cover the expenses

of both girls; the tuition of one was as much as he could possibly assume; he was working to the limit of his strength already, and would kill himself under this heavy burden; the mother must come back to Rio and help him to earn more. A letter was sent him from the school, offering some reduction in the bill, to which he replied, confidentially of course, that his straits were not so desperate as he had represented, it was merely a ruse on his part to induce the mother to return to Rio. Then she told her story.

She was a Portuguese woman, who had come to Brazil years before, to escape the life of sin into which she had been led. For awhile all went well in the new country, but gradually evil influences laid hold upon her, and again she went astray. The father of



Railway Station, Sao Paulo, Brazil.

the twins was not her husband. One day he said to her, "Rev. Alvaro Reis is preaching in the Presbyterian Church every night this week; you ought to hear him"; and so she went. That very night she saw her sin, determined to lead a different life, and upon going home, announced her decision. The father was very angry, and withdrew his support, though continuing to provide for the children. Soon after this they came to Lavras. The father then began to make overtures, but she refused him until he finally became furious, and told her that neither she nor the children need expect another penny from him. Thrown upon her own resources, with a lame arm, and no ability for higher employment,—she took in plain washing, removed her girls from the boarding school, that they might help her in the afternoons; and the school gave the twins their tuition as day pupils. Then we heard little of them for a time, but gradually their patched and threadbare garments, and pale, thin faces told their own story of suffering and want. When vacation came, one

of the girls went to Dona Isabel, our minister's wife, and offered her services to her without remuneration, if only she would give her her meals. It was then that we learned their dire straits. Often a single loaf of bread would be their only food, and the mother was starving herself that her children might suffer less keenly than she. Once a kind neighbor loaned one of the girls a pair of shoes, a good hearted shoemaker repaired another pair without charge. And so they scuffled on, with never a word of complaint, while the mother grew in faith and other Christian graces, training her girls as best she could, until a change was seen in them also. They began to lose their unattractive qualities, and to be humble, grateful, cheerful and helpful. Their mother was her Sunday School teacher's inspiration, for though she could not read, she always knew her lesson thoroughly, having required her daughters to read it to her until she knew it by heart. Her memory was wonderful, she never seemed to forget anything she heard, and showed an unusual grasp of



spiritual truth. When she made her public profession of faith, we thought we had never seen a face more radiant with Christian joy. She is plodding on, bearing her burdens cheerfully, even joyously, for the sake of Christ and His Gospel, and many a neighbor knows the power of the Gospel be-

cause of her testimony. When we think of the life of comfort and ease that she has given up for Christ's sake, and of her courage in leaving all to follow Him, our own faith is strengthened, and we know that work among "the least of these" is not in vain.

## IN SOUTHERN SAO PAULO.

REV. ROBERT D. DAFFIN.

I AM sending in a picture of the town of Apiahy. This little place nestles in the high mountains of the sea-coast range that divides the highlands of southern Sao Paulo from the hot and tropical lowland region. Its Indian name means, "The dividing of the waters". Above the town and to one side is the celebrated, "Mouro douro", or hill of gold, where the Portugese began to wash gold in the days of our Pilgrim Fathers. They used African slaves in the mines, and until today the population of this region has a large per cent of African blood.

Last year Sr. Joao de Moura, one of the elders of the Faxina church went to Apaihy to live while he surveyed some lands for a large company, and as the place was only 25 miles beyond the limits of our Sao Tiago church I sent him word that I would like to go there to preach. Sr. Moura had already distributed many tracts and New Testaments and there was already some interest manifested in the Gospel.

When the news of my projected visit spread there was a commotion throughout all the district and the priest came to meet me at the first settlement that I touched in his parish. I had been warned not to go, but I thought it best to go on, as to turn back would give the impression that I was afraid to meet such a wonderful person as these ignorant people hold a priest to be. I felt that if I was to work in that section of the country I must go ready

to debate or to move on as the circumstances might indicate.

I reached the settlement at the appointed hour and as I had an invitation from a Romanist friend to preach at his house, I there awaited developments. Soon the priest came and with him nearly 200 men.

As the house would not hold such a crowd I had the table and chairs placed in the curial, and under the great temple of the skies preached the Gospel to the crowd with the priest sitting at the table at my side. I shall always regard that as one of my most unusual experiences as a missionary. When I had finished I offered him the floor, or the ground, as it was, and then began a debate of two hours length. He being a Portugese spoke with the peculiar accent that they give to their language, and I, an American, spoke after the manner of Americans when they speak Portugese. He retired from the discussion twice, and I had already thanked the people for their attention and presence, when he began again, so I led him to the question of idolatry. He quit for good and all then, and we had a cup of coffee. He then went his way and I went mine thanking God for His help and guidance in one of the most unusual trials. He had chosen an out of the way place where there were no police. Why he brought so many men with him I have not been able even to guess.

Next day I went to Apaihy where I was told that the priest had sprinkled holy water in the roads that enter the



Itapetininga, Brazil, Home of Rev. R. D. Daffin.

town to keep the minister out. It certainly was not effective. He came back while I was there but he did not come to preaching again.

The people came however and filled all our space and took tracts and Gospels and New Testaments home to read, and with God's help the work is going to prosper. I have been there five times since and I have never seen a district in Brazil where the people were so ready to read the Bible as in Apaihy.

Wont you pray for this work?

The first Sunday of this month Rev. Gaston Boyle was with me at the dedication of the new building at Sao Tiago. He preached fine sermons for us during a week. The weather was fine and we had good crowds.

We are hoping to dedicate the new church building in Faxina in June. Then the only one of the three churches in my field that has no building will be Itapetininga, where I live.

*Itapetininga, Brazil.*

## THE PRESBYTERIAN CHURCH OF PERNAMBUCO, BRAZIL.

MISS MARGARET DOUGLAS.

I AM sending you a picture of our Presbyterian Church here, also one of a congregational picnic at the home of the pastor, and one of the pastor himself.

When Henry Martyn, on his way to the Orient, made a brief stay in Brazil, at sight of the contrast between the beautiful natural scenery and the moral corruption of the people, he sadly remarked: "Crosses there are in abundance: but when shall the *doctrines* of the cross be held up?"

Our church stands out in full, prominent view, its spire rises up among those of many Catholic churches, and,

as one looks at it, the heart is filled with thankfulness that there are now some churches where the Bible is preached and taught every Sunday, and the way of salvation shown to the people through Christ "without money and without price."

The Presbyterian work was begun in this city by Dr. J. Rockwell Smith in 1873. A church was formally organized in 1878. In 1892 Dr. and Mrs. Smith moved to South Brazil; as Dr. Smith's health, after his being in the tropics twenty-one years, was very much impaired. With the help of other missionaries, who had at various times



Presbyterian Church, Pernambuco, Brazil.

taken part in the work, he left an organized church, and three trained native ministers.

In 1893 when the work was in charge of Dr. G. W. Butler, the present neat, attractive church building was put up. Since that time it has been under the pastorate of native Brazilian ministers, has now a membership of about two hundred and twenty, and is self-supporting. The present pastor is Rev. Antonio Almeida, an earnest spiritual-minded man, and a fine preacher. He is one of the young men Dr. Henderlite has educated in the Theological Seminary in Garanhuns.

Give thanks that what you have done

here has been so blessed, but remember that there is yet much to be done. To-day is Good Friday; one of the Pernambuco papers of this week had a notice that a certain Catholic church in this city, 'would be open to-night, where an image of Christ would be placed "for the worship of the faithful." These are the exact words used. When I see crowds of people following an image procession; the churches beautifully decorated and lighted, the observance of Saints' Days; I think of the words of Isaiah: "Bring no more vain oblations, incense is an abomination unto Me . . . cease to do evil, learn to do well."

*Pernambuco, Brazil.*



Rev. Antonio Almeida, Pastor Presbyterian Church, Pernambuco, Brazil.

## WHAT THE PRESBYTERIANS HAVE DONE FOR THE METHODISTS.

D. L. MUMPOWER.

SO much is being written nowadays about church unity and federations that a practical illustration of how one denomination may help another will be welcome as show-

ing the extent to which denominations can work together.

The Methodist Episcopal Congo Mission (M. E. C. M.), is the latest effort of the Southern Methodist Church to



extend the kingdom of Christ to unevangelized peoples. The place selected by Bishop Lambuth in his exploratory tour of two years ago is at Wembo-Niama, far into the interior of the continent, among a tribe of Africans who have never heard from Protestants the story of the Gospel and which is 250 miles from the nearest Protestant mission. The difficulties that lay in the path of carrying the Word to such a place, and to a people noted for their warlike tendencies, were innumerable and called for all the aid possible from any conceivable source. There were the barriers of language, of inaccessibility, of native suspicion of the white man, of strange customs, and of a hostile religion. There were a thousand and one matters of detail, aside from questions of policy, that come up in any pioneering work, which cannot be anticipated by the shrewdest and must be solved only upon the field. In the solution of all these difficulties the American Presbyterian Congo Mission, the creation of the Southern Presbyterian Church, has been a father, a teacher, and a companion for the band of new missionaries of the Southern Methodist Church. So close has the bond of unity already become between the two missions that some one has suggested, perhaps lightly and withal seriously, the union of the two under the name, American Presbyterian Methodist Mission.

The story of Bishop Lambuth's tour to the heart of Central Africa two years ago has become a matter of such widespread knowledge that repetition is not necessary. Its result is shown in the decision of the Board of Missions to open work in Africa and in the appointment of three missionaries, preacher, builder, and physician, for that field. On that tour the Presbyterians were of untold assistance; it was, indeed, the acquaintance of one of the native Christians, that came from the church at Luebo and who accompanied Bishop Lambuth, with the chief of

Wembo-Niama that formed an important reason in beginning work at that place. The establishment of our church in this continent has been a matter of prayer among the Presbyterians of Luebo for over ten years; this of itself is worthy our undying gratitude.

When the three missionaries and their wives left America in the summer of 1913, they carried with them the same list of suggestions that the Southern Presbyterians furnish their missionaries for African service. In London the same firm that acts as the representative of the Presbyterian Mission has been chosen as our representative also. The same Mr. Robert Whyte whom Samuel N. Lapsley speaks of in his diary with such gratitude, welcomed us into his home, prayed with us and bade us Godspeed on our journey.

On the three weeks' sea voyage from Antwerp to Africa, we formed a very close personal friendship with Rev. W. M. Morrison, then returning from his furlough in America to his work as leader of the Presbyterian Mission in Africa, who had spent almost a score of years in this work. He answered our unending and often irrelevant questions without impatience; he gave of his time and strength in a series of studies with us in missionary problems as applied to our field; he made out for us a short analysis of his Grammar of the Buluba language which has been of immense value to us in grasping the principles of the Batetela language.

At Stanley Pool, the beginning of navigation upstream of the Congo, we again fell into the hands of the Presbyterians. Their steamboat was awaiting us, the "Samuel N. Lapsley," one of the best of the craft on the river. It carried us 1,000 miles farther on our journey, saving us great expense, great discomfort and much time. We were landed at Luebo, the centre of the Presbyterian missionary work in Central Africa. Here again the Presbyterians fell upon us, captured us after no re-

sistance, and took us to their homes.

For a whole week we had the pleasure of being entertained by this mission. They laid aside important duties of their own to help us with ours; they gave us the best rooms in their homes and slept we know not where. From their store we were supplied with necessary articles which we had failed to purchase in London or which were delayed in transport—salt, cloth, matches, saws, blankets, tent equipment, ammunition, food supplies; from their dispensary we purchased medicine; from their printing-office we obtained blackboards, stationery, Batetela hymn books and catechisms (the Batetela being the tribe among whom we work), work books and contracts. They gave us valuable suggestions as to the pay and management of our workmen, and cashed our check for 5,000 francs without question. Not content with this, they did the best possible service in giving us as permanent possessions their two best native evangelists, men who were Batetela and spoke the language perfectly, also eleven of their native church members, thus enabling us, before we had been at our new station two weeks, to organize a church and begin evangelistic services.

When they had finished with us there, they put us on the "Lapsley," giving us an encouraging and inspiring ovation as we left, and sent us on to another one of their stations, Lusambo, several hundred miles closer to our work.

At Lusambo were Mr. and Mrs. A. C. McKinnon and Rev. R. D. Bedinger. The latter had already been appointed to receive and store our goods as they came up the river from Stanley Pool. Lusambo is the base of our overland travel; it is therefore an important point and entails much work on Mr. Bedinger. We were given the best rooms in the home of Mr. and Mrs. McKinnon; we were assisted in getting up a caravan of 200 men to carry us and our effects to Wembo-Niama, an exceedingly difficult journey of 250 miles. Mr. Bedinger left important duties of his own to come with us, taking upon himself ungrudgingly a thousand duties and responsibilities rightfully belonging to us. He stayed at Wembo-Niama with us two weeks, assisting us in the language, in staking off our concession, in settling "palavers" with the chief and in organizing the first Methodist Church in Central Africa. Five weeks of his time he gave us as freely as if we were of his own church.

But we must stop here, though half has not been told. Better than anything that has been spoken of is the promise of over 10,000 native church members to remember our mission daily in prayer, prayers which are already being richly answered. Comment on all this is unnecessary. The relationship between these two missions is as beautiful as it is inspiring and must fill with joy the great heart of Jesus himself, who prayed the matchless prayer "that they all may be one."

*Wembo-Niama, Congo Belge.*

## OPENING A NEW STATION.

REV. R. L. WHARTON.

NO more stimulating work can be imagined than that of opening a mission station in a town where the Gospel has never been preached—not even one single sermon. In such a town the great majority of the people have never seen a protestant

missionary and his presence is almost as much of a curiosity to many as the big elephant in Barnum's circus was to the writer many years ago. There is always the thought in the missionary's mind as he undertakes the new field, "Will the people receive the message

kindly, or will they be utterly indifferent or possibly oppose the work openly?" When the newly formed "Cuban Central Presbytery" determined to open the town of Yaguajay and ordered Rev. J. M. Hernandez and the writer to visit the town and hold services every Monday night there were loomed up before us all these questions and perplexities, yet right gladly did we accept the honor placed upon us of carrying the "good news" to a town within which no evangelical service had ever been held.

Two visits were necessary to secure a building within the presbyterial appropriation and fit up the building with seats, lights, etc. Upon the third visit it began to be evident that God had been there before, preparing the field for the coming of the workers. Scarcely had the writer gotten to the chapel that morning, whither he had gone to get things in readiness for the night, when a respectable looking man of some sixty years of age appeared inquiring if that were the new chapel. Upon being informed that it was he replied, "Well I am a Presbyterian and have come to see what I can do to help." A little later as we entered the freight office we were met by a younger man telling us that his family were all protestants and that we could depend upon their help. At

noon in the hotel, seeing a man looking at me as though he knew me, I ventured to nod to him and was somewhat surprised to have him come up and say, "I heard you preach twelve years ago and am glad to see you in Yaguajay. If you need any one to help with the music, my wife plays, and will be glad to help you." (The good fellow didn't know we would be months struggling over the question of securing an organ).

That first day, three months ago, was but a prophecy of what was to be our lot. On all sides we have found friends and after preaching four consecutive nights last week the names of twenty-nine candidates for membership were taken and many more seem very near the kingdom.

Yaguajay is a very live town of four thousand inhabitants and is one of three towns so near together that the minister to be placed there in July will be able to preach at the three points.

This is the first Home Mission work of our Presbytery, its support having been provided for by native contributions. We are trusting that the great and immediate blessings following this undertaking may encourage our little native force to reach out with all its strength into the many waiting fields around us.

*Caibarien, Cuba.*

## WHAT IS IN A NAME?

MRS. J. S. NISBIT.

WE have just had our first graduating exercises since we raised our school standard two years. March seems a funny time to be giving out diplomas, but the Japanese schools all have their commencements then and we try as far as possible to make our mission schools follow the government custom.

I am sending you a picture of our Mokpo school, we enrolled eighty-two girls and had sixty-five stand final examinations. The gentleman seated just

in front of Mr. Nisbet is Mr. Yi, of Quelpart, he is one of the first seven native ministers ordained in Korea and was sent at once to Quelpart as a missionary; the native church bears all the expense of this work, so the Korean church has been from the beginning a missionary church. Mr. Yi delivered the graduating address to our girls and then spent some time visiting our country churches and telling of the Quelpart work.

The second, third and fourth girls





Congregational Picnic Presbyterian Church, Pernambuco, Brazil.

on back row, right hand side are our three girl graduates, Misses Chung Okhee (Precious Girl Chung) Kim Ingung (Amiability Kim) and Kim Mengpok (Life's Blessing Kim). All Korean names you see have a meaning. When as a child I studied English history and read of the Puritan days and "Praise the Lord Barebones" and "Sit up in Church Smith" the names seemed real funny to me, but because of the association the Korean names seem very sweet to me. Take Mr. Kim's four daughters—in a heathen home those four little girls would be regarded as a great curse. Mr. Kim knows this, and in order to teach his heathen neighbors that in a Christian home little girls are welcome and blessed, he has named each one of them some kind of a "Blessing": the oldest, my graduate, is "Life's Blessing," the second one is "Ten Thousand Blessings," the third "Golden Blessing, and the fourth "Silver Blessing." These names daily preach a sermon to the heathen homes around, telling them that the entrance of Christ into the home brings light

and love and freedom even for "useless little girls."

All three of our girls are baptized Christians, all lead in prayer, will conduct a Girls' religious meeting and all three are now teaching in Sunday School: I think all three are neat, industrious, consecrated girls, fitted to do good work among their own people. We closed our school just long enough to allow the Mid-Winter Women's Bible class to use our building for their meetings. Women came from all over our field to study the Bible for ten days, they brought their own rice and paid their own travelling expenses. We taught a four grade class this year and enrolled one hundred and forty women—a good many came too late to enroll—so about one hundred and sixty-five attended.

The Monday after the Bible class closed we began school again, enrolling fourteen new pupils. I teach two hours in school, Mrs. McCallie one hour, Mrs. Hill has charge of sewing class two afternoons a week and also gives four of our brightest girls music lessons.

All the other work is done by Korean teachers. We feel that our school is a great influence for good in our field and that we are preparing girls who will tell for Christ in their homes and communities. One of our graduates has been teaching for a year now in Quelpart and Mr. Yi tells me that she has done a fine work there.

This is true of all five of your schools in Korea. Miss Buckland and Miss Col-

ton in Chunju, Mrs. Bull in Kunsan, Mrs. Preston in Soonchun, and Miss McQueen in Kwangju, are not simply running schools to teach girls how to read, they are training the women who will make our future teachers, Bible women and Christian wives and mothers. I know that through your prayers and gifts you are glad to have a part in this great work.

*Mokpo.*

## OUR MR. PARKER AT PYENGYANG.

PROF. WM. P. PARKER.

I arrived in Pyengyang, March 12, and have spent the time since then in language study, and preparation for teaching in the college next term, which opens April 7. When I arrived they were holding their yearly women's Bible class, with an attendance of 890, more than they had ever had before. What a wonderful gathering of women it was. And many of these women had walked in a distance of a hundred miles or more in order to study ten days in a Bible class, where they had to furnish their own food and fuel, and pay an entrance fee of ten sen (.05), not as small an amount to them as it seems to us. The Bible Institute here has now opened with an enrollment of 110. In this Institute they study three months each year. They have very strict requirements for entrance and always have to turn many away. None can study in the Institute unless they have been faithful in their attendance on the regular Bible classes, and have no household cares that they should not be away from. It is principally for the women helpers and those who look forward to an active part in Christian work. There is a great revival sweeping the whole country, and the moksas always come back from their fields with most encouraging reports. Mr. Blair said all of his country congregations had doubled or more than doubled recently; Mr. Bernheisel said last Sunday at a church

where formerly he had had about seventy in attendance he found two hundred or more gathered. Dr. Swallen spoke of the crowds coming to hear the Word and said it was directly in answer to prayer. The native Christians are taking advantage of every opportunity, it seems, to preach the Gospel. At a wedding the other day Mr. Gilliss said that at the table there were three unbelievers, and the Christians at the feast took the occasion to tell them of the religion they professed. Such witness bearing! Is it any wonder that the work is blessed? I wish you might go with me some Sunday morning at 9:30 and see the crowded churches with those studying the Sunday School lesson. The churches cannot hold both the men and women at the same time, so the men meet at 9:20 and the women at 11:00. And then in the afternoon I wish you might see the churches overflowing with congregations that listen most earnestly to every word from the preacher's lips, coming back at night to hear again. It is a sight that you could never forget, and a sight that is ever a new inspiration to those whom God in His goodness has permitted to see. This is the center of the religious work in Korea, where the results can be seen most remarkably, and it is truly a joy to be here and see the work, and a cause for deep-felt gratitude to God. Mr. Holdcroft hopes to begin some work for heathen

children on Sunday very soon, and I hope to be able to help in this. The churches are always so crowded with Christians that it will be necessary to have the heathen Sunday Schools at a separate hour, but he hopes to arrange this. The Sunday School is certainly a big force in the evangelization of these people, and this work needs your prayers very especially.

The Seminary is now in session, and Dr. Reynolds, of Chunju, is up here teaching in it. Miss Lavalette Dupuy came up about two months ago to help out in the Girls' School here as both Miss Snook and Miss Haynes, who have charge of the school, were sick. She will assist in the school till June, and has plenty to do especially as Miss Snook has given her entire charge of the industrial work for the girls the coming term. The three of us form quite a Southern Presbyterian station up here.

There is a school here for the missionaries' children of all of Korea. They are now at work on a new dormitory building for the children who come from other stations, as they are crowded for room. Mrs. Luckett has been sent out especially to have oversight of this dormitory. She is a charming lady, and makes it very homelike for the children who are now staying in her home till the new building is

finished next August, as they hope. Every Sunday night the school children, about twenty in number, have a little Christian Endeavor meeting, at which all the children and grown folks present take part. They have a lesson from the Bible, and each one has a few words to say on the lesson, or makes a prayer. And again, I wish you could attend one of these meetings and see those children, hear their prayers, their little talks, and their joyful songs of praise. If you had never heard of bad missionaries' children, and had first hand thought of what they should be in ideal, I believe you would form some such picture as seen at those meetings Sunday evening. Oh, it does put joy in one's heart to see and hear them, and realize that most of them, if not all, will one day take their place on this or some mission field to tell the glad tidings of their Saviour to the world.

And all this great work in this land surely needs your prayers always. It is only by earnest prayer to the heavenly Father and complete trust in Him and His goodness that we can hope to accomplish ought, and we ask for your prayers for us and for this, God's work. May this same kind heavenly Father who has so richly blessed us all give each of you true joy, and make the work of your hands to prosper.

*Pyengyang, Korea.*

## YENCHENG FIELD NOTES.

REV. HUGH W. WHITE.

WE have called ourselves the baby station. That was a euphemism, a bit of modesty. In fact Yencheng is the Minerva,—or was it Juno—that sprang full grown from the head of Jupiter. Unlike any other station of our missions, we started out here with a good force of workers, and a nucleus of a church. You may have noticed that the Missionary Review caught the idea once brought out in the Observer, that Yencheng

marks a new method of mission work,—colonization. In these four years' time, while our institutional work has been held back for lack of equipment, the evangelistic work has gone forward so that it is now further advanced than in some stations opened years ago.

Mr. Hancock has just come in from a trip with some helpers over our western sections. They visited twenty odd places, distributing hundreds of books, and made many friends. The





Christians of Yengcheng and Funing.

farthest points reached by them were forty miles from Yencheng. This is the most thickly inhabited part of our field. It is a very network of canals, and towns all through it, some of them large ones. They found our work was reaching all over this field. Everywhere people knew us by name, had read and were interested in the books we ourselves have published, and many want to join the church. At one place two soldiers came forward, said that they had been treated and cured in our dispensary under Dr. Hwang, the Chinese doctor, who is carrying it on until we get a competent foreign doctor, and did everything they could to help Mr. Hancock while there. One of the most interesting features of this work was in the person of one of the party of workers. He is a well-to-do young man who came forward last year and asked for baptism. He seemed so unusually well read in the Bible, and so sincere, that we felt with

Peter, 'Who can forbid water that he should be baptized.' So we received him. He is now exerting a powerful influence for the Gospel in all that field. On this trip with Mr. Hancock he, entirely at his own charges, did most faithful service, preaching, and selling books. For a man of his standing to do such a work means much. His name is Mr. T'ung.

We have written you lately about the work in the Funing territory. The members of the church session are taking a good stand, and doing their duty faithfully. They lately examined sixty-four applicants for baptism, and received six.

The school work, we are developing as fast as we have the means and the force. Having no buildings, we cannot yet open boarding schools. But we have seven small schools started. One of these is twelve odd miles southeastward, one is twenty miles northwestward, one forty miles north, and one



Rev. H. W. White With a Band of Workers at Yengcheng.

fifty-seven miles north. Then in the city we have a boys' school, a girls' school, and a special English school. It would do you good to see a group of forty little fellows, in a country school, lined up two by two, flying flags in front, coming out to escort you on leaving the village.

The medical work is growing in spite of the absence of a qualified doctor. Our principle is, if you can't do the best, do the best you can. So with Chinese medical students, and one graduate of a medical school in China, we are treating patients by the hundreds. They come sometimes thirty and forty a day, some coming forty or fifty miles to be treated. Many our men cannot treat, some they may injure by defective treatment, but others are saved from death, and many are cured from minor ailments. Surely it is better to save some from misery rather than leave them to swallow the spiders, scorpions, and snakes that the native quacks will give them. We are grateful to say that wherein our medical force failed, the Lord has stood by us. When two of our own chil-

dren were down, each for six weeks, with an obscure fever, our Chinese doctor was not able to do much for us. But the Lord brought both of them through safely. Not having a foreign doctor has been very hard on the station in another way. Mrs. Hancock could not be with us this year. Mr. Hancock has done his best to keep up her work as well as his own, but it has been hard on him and hard on the work, and especially hard on Mrs. Hancock.

I. (H. W. W.) have lately had a most unusual experience, and one that I hope I may never have again. I was invited to a feast with one of the officials. Another official, one of the guests, named Captain Wang, walked in quite elated. He had just succeeded in capturing a prisoner. The prisoner actually lived in the city, and he had found a letter written by this man, implicating him in the illicit selling of arms. One of the other guests, Capt. Money, remarked, 'Well, it will not do to risk anything on these men. You had better attend to it tomorrow.' I knew what that meant, death at

once, without any trial. In the course of the conversation, Capt. Wang turned to me, and remarked, 'This man says he used to work for Mr. White too, but I do not suppose Mr. White can go bail for him.' Here was a man who, when we first entered Yencheng, boldly came forward, risked the hostility of the strongest men in the city, bought property for us, and when enemies brought false accusation against us, went to Nanking and testified in our behalf. Now he was about to be killed without a trial. My heart went up to God in prayer. To interfere in a case not affecting the church

is contrary to treaty rights, and would make me liable to trouble with the government. Yet could I stand quietly by and see a man, who had stood up for us, done to death without a trial? At the close of the feast, I called aside Capt. Money, who has been a particular friend of ours, told him my difficulty, and asked him, if I had a right to say anything. He kindly took the matter up, and was able to delay execution for several days. In the meantime, others have come forward, testifying that the man was acting for responsible officials, and we now hope his life will be saved.

## THE "GOLDEN CASTLE SCHOOL" DREAM COME TRUE.

R. E. McALPINE.

**Y**ES, it really has come true! The beautiful new school buildings that we have talked of, planned for, and dreamed about, for so many, many months, are at last an actuality. It must seem *years* ago to those Sunday School children since they gave their countless pennies and dimes to make up the great sum of \$10,000 to rebuild the Nagoya Girls' School; and indeed it has been several years. But even after we got that goodly sum in hand, there arose difficulty after difficulty, obstructions and delays till it sometimes looked as if the dream would NEVER come true. But the twin fairies called Patience and Perseverance worked away till they both got firmly lodged into our good worker, Mr. William Buchanan, and enabled him to overcome all hindrances, and after a full year and more of solid work, to get the buildings entirely ready for use.

And now if you children over in America could peep through to Japan and see the shapely structures with their tasteful cream and brown dress of paint, and the happy faces of the girls passing along the halls or at work in the rooms, you would surely feel

richly rewarded for the share you had in making these things possible.

At the very front of the grounds, just within the neat iron fence, there is the main hall and chapel to your left as you enter the gateway. This is the only building remaining of the previous ones; and as it was fairly new, we decided to let it stand, and merely refurnish it with paint to bring it into harmony with the other buildings.

On the left at the gateway is a little three-room cottage for teaching domestic arts of cooking and housekeeping, both in the Japanese and the foreign way. For the educationalists in Japan are fully up-to-date in what they require to be taught in every school, and we try to go even ahead of what they expect.

Next, squarely in front of the gateway, and extending all across the grounds, is a good two-story building containing all the school-rooms, office for teachers, etc., music rooms, Japanese etiquette rooms, library, special room for science teaching with laboratory—everything just as complete as the limits of money and space would allow. From this building onward,



Mr. Buchanan was able by careful planning to save a surprising space for a playground; and as girls don't play baseball and such things, they can get along with much less ground space than boys.

Back of the playground is the really very nice and comfortable dormitory with room for some sixty girls; the rooms all fitted up in Japanese style of course, though the framework of the building is well built in foreign style. We don't want to train the girls to be unlike their own people, you see.

Just beyond this dormitory is the tasteful little home erected for the foreign ladies in charge. This brings one clear out to the next street—which by-the-way is to be widened for a new trolley line; and while the trolley will be quite convenient, we grieve to lose so much land for it, and are in hopes the authorities will prevail on the next door owners, to sell cheaply to us, enough to make up the difference.

As thus equipped, and with a fine corps of well trained and fine spirited Christian teachers, the school ought to get all the 150 pupils for which it is planned to accommodate instead of the little one-third of that number which it has thus far had. At the closing exercises which were very successfully conducted this week, there were a goodly number of visitors, all of whom seemed much interested in what they saw and heard. The city mayor, and the principal of the one college in the city, were both present and both made very cordial speeches in congratulation to the graduates and the school authorities. The local papers all had their reporters there, and each account was quite friendly which is an experience so unusual and so recent that it almost makes us feel dizzy. In the past, one of the favorite amusements of the papers was to sling mud at the good name of the mission schools in



New Ladies' Home at Nagoya, Japan.

the city. Now they have given several editorials telling people to send their children to these schools, as they are really very valuable, and being different from the government schools, are in certain ways an advantageous offset to them.

Although the day of opening the new term hasn't yet actually arrived, the way the new applications are coming in, make us feel full of hope for the future. Fully twice as many as usual are already in hand, and more to follow. Praise the Lord for His goodness, and may this people also learn to join in the glad song, both now and through eternity. *Amen.*

*Nagoya, Japan.*



The Swineharts at Kwangju, Reading the "Missionary Survey."

### PERSONALIA.

OUR readers will enjoy looking at these two family pictures of the Swineharts on the steps of their Korean home.

Mr. Swinehart has been especially interested in Sunday School work and was wanted by the united missions to be the head of that work for all the different missions, but he could not be spared from our work at Kwangju for that purpose. This picture of his men's class at Kwangju will give some idea of the success with which he is prosecuting that work.

The last paragraph of Mr. Swinehart's letter reads as follows:

"I also have the construction of the Owen Memorial Building assigned to me, which keeps me from getting into any mischief.

"The weather is perfect now—we have passed the early spring rains and the hill sides are a glow of pink, blue violet colors as a result of the warm sunshine which has followed. This is a wonderfully beautiful country—as Mrs. Swinehart says, 'Who would not be a missionary to Korea?'"

Letters from Mr. and Mrs. White and Mr. Hancock just received are full of elation at the news they had just received of the selection of Yencheng as the special object of the contributions of Children's Day. Mr. Hancock says, "Tell the children that we would appreciate it if each one would send a prayer with his contribution, that many souls may be turned to Christ."

There are many interesting things connected with this new station, the chief of which is that the work there begins with the organization of a



Rev. H. W. White, Traveling.

church, which usually comes only after long years of working and waiting, with a colony from the church at Hsuchoufu. This is perhaps the first instance of the kind in the history of missions in China. It seems to us that it would be well worth considering whether this might not be the most expeditious way of accomplishing the spread of the Gospel in China wherever churches have been organized and have grown strong enough in numbers to furnish the necessary contingent for the colonization of new stations.

Our general impression of Yencheng is that it would be a very desirable place for new missionaries to go for their first two years of language study, being only forty miles from the coast, with a strong tide in the river and fine sea breezes to moderate the climate during the warm season.

A letter from Rev. Wm. C. Buchanan, written from Nagoya, on April 15th, contains the statement that the



The Swinehart Family and Miss Fitch,  
Kwangju, Korea.

Union Evangelistic Campaign by which it was proposed to carry the



Our First Chapel at Yengcheng. A Group of Officials and Friends.





Building Rented for One Year and Fitted Up by the Municipal Authorities  
of Bom Successo.

Gospel to every community in Japan within a period of three years, and which was to have been begun during the month of April, has been postponed till the fall on account of the death of the Empress Dowager. Mr. Buchanan says, "It was felt by all concerned that

we might give occasion to unbelievers further to misunderstand us and the message we bring if we tried to carry on an aggressive campaign during the two first periods of 'great mourning'; and also that if we tried to press this special work now we would probably



Men's Class; 400 Enrolled. Kwangju.



Mrs. Armstrong and Miss Lee, Their Young Brazilian Helper and Pupils in Regular Attendance.

fail to obtain the audiences we hoped to secure."

We knew that in Korea it was customary to postpone marriages on account of the death of relatives, usually for a whole year, and some times, when there was a succession of deaths in the family connection, indefinitely. The postponement of an evangelistic campaign for that reason, however, is a new idea. But of course our Brethren in Japan know what they are doing and what the proprieties of the occasion demand. We are very sorry for anything that makes the postponement of this evangelistic campaign necessary, for we have been hoping and expecting great things from it for the strengthening of the Church and the spread of the Gospel in Japan.

The mystery that surrounds the President of the so-called Chinese Republic seems to be as difficult of solution by those in his immediate vicinity as it is by people at a distance. The opinions expressed in our letters from the field are as various as could

well be imagined. A very sensible view of the situation is expressed in a letter just received from Mr. Sydenstricker dated March 28th. He says:

"I hope that the people at home will not be disturbed over the unsatisfactory and unsettled condition of political affairs in China. These conditions do not affect us seriously in the work and the vast majority of the people give it but very little thought. It is true that Yuan Shih-kai is simply a dictator and has the country under military rule; and it is also true that the present conditions cannot last long—just so long perhaps as foreign capitalists are willing to lend him money.

Notwithstanding these unfavorable conditions the kingdom of God does not depend on political support, and our work is entirely independent of such support. Our lives are safe and we can press the work forward without hindrance."

A letter just received from Dr. H. S. Allyn brings us the cheering news of revival in the Church at Lavras. Dr. Allyn writes:

"In my report of conditions here sent to committee in January I stated that there had been no professions of faith outside of the pupils of the schools or people directly connected with them. This is no longer true as of the thirteen who made profession yesterday but five are from the schools, two girls and three boys and the others from families of the town. Those professions are the result of the hard work and evangelical preaching of the young native pastor, Rev. Americo C. Menezes, who is a graduate of the *Gymnasio* here and of the Seminary in Campinas.

Mrs. Armstrong and Miss Kemper sail on the steamer that carries this letter."

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Miss Kemper has given thirty-two years of faithful and efficient service to our cause in Brazil and has been perhaps the most capable missionary we have ever had in that field in the line of literary and translation work. But there is hardly a department of the work in which she has not at some time taken a useful and effective part. If by reason of the infirmities of age it should be found impracticable for her to return, her place will be a difficult one to fill.

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On March 27th Dr. and Mrs. G. W. Butler, of Canhotinho, celebrated the thirtieth anniversary of their wedding, or rather it was celebrated for them by the people of the church and com-

munity. It was about twenty-five years ago at this same place that the whole Butler family came very near being exterminated by a mob, and not long after that a fanatical Romanist attempted to assassinate Dr. Butler, and would have succeeded but for the fact that a devoted native friend interposed his body when Dr. Butler was struck at and received the mortal blow.

On this anniversary occasion about two hundred people came to congratulate them and the town authorities, who were, of course, Roman Catholics, sent a band of music and an "Orador" to assist in the celebration. Mrs. Butler says, "We did not expect to get in for so much, but we did not mind it, for anybody who has received thirty years of happiness from the Lord ought to be glad to do something to make other people happy."

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As our readers know, the Presbyterian Church in Korea is now carrying on a regularly organized foreign missionary work. A letter just received from Mrs. Nisbet, of Mokpo, dated April 8th, states that she and Mr. Nisbet were about to start on a trip to the Island of Quelpart, where he was going as Chairman of the Foreign Missions Committee of the Presbytery to look after the condition of the work in that island. The encouraging suggestions and implications contained in this item of news will suggest themselves and do not need to be specially pointed out.

## THE CHINKIANG CHRISTIAN BOYS' HIGH SCHOOL.

REV. DONALD W. RICHARDSON.

While at home last year I had the privilege of speaking in your church, and as at that time you seemed to be interested in our work in China, I am writing now to tell you something further of our work. I am only sorry that I can not make you *see* conditions as they really are. About two months ago I returned to my field and I find that

the outlook now is even more bright than when I left here before. The first Sunday after my return I went down to our regular preaching chapel: and found that the building would not begin to seat those who had come to hear about the Gospel of Jesus Christ. In the school of which I am to have charge there are more applicants than we will



be able to accommodate for a number of sessions. Our day schools also are crowded.

When I was with you I emphasized the fact that above all of her other needs China needs Christ. The people need better bodies and better minds, they need better homes, better hearts and better hopes, they need a better moral, social, and political order. But first of all and above all they need the Gospel. They are fainting and scattered abroad, like sheep without a shepherd. Christ alone can solve their problems and meet their needs. And the significant thing—the thing which gladdens our hearts—is the fact that just now the people want the Gospel. Their need for Christ has always been great, but never before has there been the same opportunity for the meeting of that need. I am sending you this brief message with the prayer that you may be able in some part to help us answer their call, and meet their need. It is a wonderful opportunity which is confronting us, and I wish that all God's people might know the great joy of having a part in this work of giving the story of Jesus and His love to a people who are so anxious to hear it. Since coming to the mission field I have ceased to think of this kind of work as a duty; and find in it only a great joy and privilege.

I do not feel that I need say anything more than you heard me say when I was with you; but I do trust that this reminder will re-emphasize your interest; and that you will be much in prayer for us and our work—praying for the coming of the glory of Jesus Christ in the land of China.

In our North Kiangsu Mission we have eight million of the twenty-five million people to whom our Church has said it will send the Gospel. No other mission is working in this territory—unless *you and I* and the other people of our church do the work here it will not be done. As I go in and out among the people here and see the

great need, I think of our Saviour and his compassion, and I know that after the passing of two thousand years, He is still looking down to see whether we will be true to our trust and carry through to completion the task which He has given us to do. There is an immediacy and an urgency in the situation here which can not be too strongly emphasized.

If you would care to have any information about our work, or if you would like to have a further share in it, I would be glad to hear from you. I may be addressed directly or through our Ex. Com., at Nashville. We can not do the things which we want to do and which I am sure all the people of our Church would want us to without the prayers and the financial help of all those who are interested in saving a lost people.

It is a terrible fact that we are standing face to face here with a people who have never heard the Gospel of Jesus Christ, and who are waiting and crying with a pitious cry: They are waiting; *are we working?*

We who are out here have seen a great vision and we can hear a great call: a vision of the cross of Christ and of the sacrifice by which we were redeemed; while all about us is that which only the cross of Christ can save. We know that *for these people he died*; and from these people there comes a call so clear and distinct that we know it is from God. In the present situation in China God is calling his people to make fresh sacrifice; He is calling to a new consecration to himself, to such a life of simplicity, to such a cutting down of our personal needs, that we—who have perhaps thought that we have done all that we could—will in some way find the money and the men for the completion of our task. The Lord has given to us, His children, many things; and now He wants something from us. On the street to-day I saw a blind woman, with but scant clothing on her body, with a little baby

tied upon her back; and as with the aid of a stick she groped her way along she was crying for food. Blind and sick and hungry and crying for bread,—that is a picture of the condition of the people about us. And Christ wants us to meet their need.

At some times in the past you may have felt discouraged over the progress of the Gospel in this land; but you need not feel so any longer for "The morning light is breaking, the darkness disappears," and even the sons of China are waking to penitential tears. To-day is the crisis: the people have lost faith in their old gods; the old religions and institutions are passing away, and upon the ruins of the old we have the opportunity to build the kingdom of God! There is a great part of God's harvest here waiting to be gathered. Will you help us?

## LETTER FROM REV. L. C. McC. SMYTHE.

*Dear Dr. Chester:*

EVER since I have been here I have been meaning to write to let you know of my being settled and to give you something that might go into the SURVEY. But for one thing, I have had very little time and then besides I realize that all the missionaries here will read the letter. But I needn't be afraid because I couldn't say anything but good if I tried. The truth is my first two months on the foreign field have been one of the pleasantest times of my life. I have had two chances to visit some of our stations, getting down to Tokushima for Christmas and I can only quote the hymn and say that "every prospect pleases." As to the vileness of man it seems to me that the Japanese keep that pretty well covered up for my first impressions have certainly been favorable. They are a courteous, cleanly, active people and the better educated ones have broad interests. I have had a chance since I have been in

Little by little barriers have been broken down, the doors have been opened—doors to homes and to hearts—and the way made clear. To-day Christ is calling his people to the conquest of China. Civilization here has reached the cross-roads, and it is for us to determine whether its future shall be Christian or un-Christian. Can we afford to lose this opportunity? Face to face with Christ, our Master, we hear him say: "Go ye into all the world and preach the Gospel." Face to face with this great multitude of sickness, of suffering, of sin, and of death, we hear him say: "I have compassion upon the multitude. I was hungry, I was thirsty, I was a stranger, I was in prison." Will you not pray and help that the light and peace and glory of His life may shine on these faces here; that their prison bars may be broken, and their souls set free?

Tokyo, of speaking to the English Societies of Waseda and Meiji Universities and hope perhaps later to have a student Bible class.

I am very much pleased with the Language School here in Tokyo. It was entirely reorganized last summer and is under the direction of Prof. Frank Mueller, an old University of Virginia man. They aim to make the work as practical as possible and everything they give us is of a sort that we can put into use immediately. There are nearly forty students in the school.

It seems to me that to come to Japan as a missionary is like stepping back into the early days in the Roman Empire before Constantine. Conditions are really very similar. There is for one thing the same deification of the emperor and worship of him. Also there are lots of superstitions among the common people just as there were then. But on the other hand there is the immense amount of infidelity and rationalism, coupled with the adopting

and using the latest things in science and civilization, for Tokyo is no more of the world than any of those ancient cities used to be, but with all these and against all these a man has to fight to join himself to the little company of Christians. But the Christians are leaving the country in all sorts of ways. I have been very much impressed with the way the New Year festivities are being lengthened back to include Christmas and the decorations put up in time for that festival. Also in many of the little post card shops here, there are cards for sale with reproductions

of foreign pictures, the holy family, the crucifixion, etc. When you see an ignorant looking woman with a child strapped on her back, looking at a frame full of them, you realize that the cards themselves are missionaries. The future of Christianity in Japan is as certain as it was in Rome.

If you know anybody in America who wants to get where he is tremendously needed and where the questions and the enemies are of the latest, most improved type, tell him to come to Japan.

*Tokyo, Japan.*

### PRAYER-MEETING IN JAPAN.

LOIS JOHNSON ERICKSON.

**I** THINK perhaps we Christians in America sometimes have an idea that while we are fully competent to teach the people of other nations, we have nothing whatever to learn from them. However, those of us who have been so fortunate as to have lived among the people of another land have found that there are many things which we might profitably learn from them. This thought has come to me most frequently in connection with prayer services, for every formal meeting of Japanese Christians is a prayer-meeting. Whether the occasion be a picnic or a wedding, a funeral or a memorial service, the faithful believer never fails to carry along his Bible and hymn book neatly tied up in his favorite colored handkerchief. Also if he is not one of the newer and weaker Christians he goes expecting to make a speech anywhere from five minutes to a half hour long.

The men of the church take turns in leading the mid-week prayer-meetings, and the majority of the congregation are men. It is beautiful to see how willing they all are to take part in the service, practically everyone taking some part at every meeting. A visitor from America would be most impressed by the length of the meeting

and the attitude of the worshippers. They usually sit with closed eyes and folded arms, the better to concentrate their attention, and no matter how long the service may be they never grow restless or impatient. In winter they sit patiently through cold or smoke or drafts, and in summer they battle valiantly with mosquitoes until such hour as the service may finally be over.

At the cottage prayer-meetings held during the week for the study of the Bible the leader does most of the talking and does his best to explain our teachings to the unbelieving neighbors who may be gathered in. At the close of the lesson there is a pleasant chat over the tea and cakes. A feature of all the meetings is the singing, which while often good, is not always so, especially when none of the younger generation happen to be present. But what is lacking in harmony is made up in zeal, and no one hesitates to sing the tune that seems right in his own ears.

A Christian wedding is really a prayer-meeting, and a very beautiful service it is, with a quiet dignity all its own. There is usually a printed program for the convenience of the guests, or the program is written on a huge chart and hung up where all can



see. It is generally about like this:

- 1.—Hymn.
- 2.—Prayer.
- 3.—Scripture reading.
- 4.—Lecture on the Christian teachings regarding marriage.
- 5.—Hymn.
- 6.—Entrance of wedding party.
- 7.—Wedding ceremony.
- 8.—Prayer.
- 9.—Congratulatory addresses.
- 10.—Congratulatory telegrams.
- 11.—Distribution of wedding cakes.

The wedding party consists of the groom and bride, and the "go-between" and his wife. The two men enter together and after them come the ladies. The congratulatory addresses are from representatives of the congregation as a whole, the Sunday School, the Christian Endeavor Society, the Y. M. C. A., and the Ladies' Aid Society. The telegrams of congratulation are from all the friends at a distance, and it is remarkable how many there always are. These are all solemnly read aloud. All the members of the congregation who have moved away are sure to send telegrams, as well as representatives of all the other Christian congregations in the province. Instead of Mendelssohn's Wedding March the party marches in to some old hymn tune, sometimes very quaintly selected. "This Changeful World No Peace Affords" seems to be a favorite here. After the ceremony there is usually a reception and a feast at the home or at a hotel. Sometimes, however, this is postponed until the following evening, and the most intimate friends are called together at the home for another more solemn service of prayer immediately following the ceremony.

It is an old heathen custom to celebrate the anniversary of a death in the family. All the relatives and nearest friends come together, and Buddhist priests are called in to utter prayers. Then there is a feast, sometimes with drinking and revelry. Instead of all this the Christians call in their friends and their pastor and have a quiet service for the living, and often the heathen relatives get their first real understanding of Christianity at some such service as this. The Christians are often brought together also for a praise meeting when one of their number has recovered from an illness.

Another beautiful custom is the way they have of giving special meetings of welcome and farewell. No matter how humble a member of the church may be, if he goes away for a long absence there is always a little prayer service before he goes, with at least as much as a cup of tea and some cakes for the party. And then there is a welcome meeting when he returns, or when a new Christian comes in from another place.

These meetings are always long, and sometimes the crouching on the floor in native fashion becomes indeed a weariness to the flesh, but the spirit can always give thanks that these things are possible in a land so full of idolatry and so opposed to the teachings of our religion. It is as if we are really one family, and the joys and sorrows that come are truly the joys and sorrows of us all, and all these things make possible a deeper meaning in our words when we look up and say together, "Our Father which art in Heaven."

*From Mr. W. C. Young, Victoria, Va.:* We have organized a Mission Study Class in our church, and it is our purpose to use *The Survey* as a text-book.

*From Rev. H. R. McFadyen, Clinton, Okla.:* I am glad you are giving us such a magnificent magazine. I can commend it to our people with the greatest confidence.

## A PRISONER WHO BECAME AN EARNEST PERSONAL WORKER.

REV. WALTER MCS. BUCHANAN.

SEVERAL of our missionaries in Japan have done some work among prisoners in Japan, especially Messrs. Logan, Myers, and McIlwaine. The writer also has done a little, the results of which caused profound thanksgiving.

While in Takamatsu I used to visit the prisoners of the state penitentiary and after moving to Kobe I frequently received letters from prisoners I had visited or to whom I had sent tracts or Bibles. One day a letter came from one of these men saying his term would expire on a certain day and he was coming to see me. From past correspondence I had no reason to doubt his sincerity in motive, but still I couldn't understand why he should come so far just to see me and I couldn't help a suspicion arising that he might be looking for help in getting a job. But it seemed, that he merely wished to see me and to thank me in person for my sympathy and for my leading him into the light of the Gospel. He came to Kobe; came to see me and seemed so full of gratitude. He found work in Kobe, too, and settled down to steady

hard work as a day laborer at the new pier that was under construction.

He came regularly to our chapel, but before we baptized him, he got another job in Osaka about twenty miles from Kobe and moved there where he continued going to church.

He soon joined the church there and shortly before I started on my furlough he came to see me and to tell me his experience. It filled my heart with joy to see his simple faith, intense zeal, and transformed life. His transformed soul shines in his face. He told me of how precious Jesus is to him and how he was leading his fellow working men to Christ. There in my Japanese room we knelt down on the padded matting and together poured out our souls in prayer and praise to God.

But this is only one of many trophies of grace and triumphs of the Gospel in most difficult circumstances. As a soul winner I believe he will shine as a star forever and ever. Even one such is well worth all the church of all denominations has done for the evangelization of Japan, yes of the world. Friends, *it is worth while.*

## KOREAN SEEKERS AFTER GOD.

REV. JAMES S. GALE, D. D., Associate Editor of THE BIBLE MAGAZINE for Korea.

IT IS evident that through the ages gone by Koreans have had a definite appreciation of God as the great Author and sustainer of life, the mighty Judge to whom all mortals are responsible, the One who knows the secret thoughts of the heart, to whom prevailing prayer may be offered, and who rewards righteousness with peace and plenty, and sin with sorrow and woe.

Hananim, the God of the Korean, is never associated with any family entanglements as was Zeus of the Greeks, nor is he confined to a mere Olympus

to dwell in, for the heaven of heavens is his. He falls as to his attributes, his wisdom, power, justice, goodness, and truth into the same class as Elohim of the Hebrews, or Theos of the New Testament.

Whence comes this measure of light about God? The question is best answered by a reference to the sacred books of Confucius, the Bible of the Far East. Here are a few passages taken at random from the Book of Poetry that help to throw light upon it:

"King Moon dwells on high, his vir-

ties shine up to heaven. Although his kingly ancestors came down to him from the past, he it was to whom the commands of God came, and through him the Choo dynasty was born. Now King Moon is in heaven and attends the service of God on the right hand and on the left."

"The great lords of Eun came to render submission to Choo, knowing that God had changed His purposes and that their kingdom had been set aside."

"While Eun served God faithfully their kingdom remained secure."

"Because Choo Sin put God far away from him, King Moon was called to take the kingdom."

These are references to the fall of the Eun Kingdom of China in 1154 B. C., the time of Eli. The reason for its fall was the sins of Choo Sin who kept a court, as the record reads, of such wild extravagance and unbridled lust that it is impossible to describe it. Lakes of wine there were, and trees hung with viands, men and women naked before each other's eyes. Hence God destroyed the kingdom and called to the throne the family of King Moon. This has been one of Korea's pivotal references to the righteousness and power of God.

Moon's son, King Moo, came to the throne as the first imperial monarch of the Choo dynasty, which lasted from 1122 B. C. to 255 B. C. His younger brother, Prince Choo, acted as a sort of guardian angel to him. On one occasion, when he was ill, Prince Choo prayed to God: "My brother is under thy chastisement; please let me suffer in his place."

His name has passed down through 3,000 years as a kind of spotless Joseph, or Daniel come to judgment. Again he is said to have spoken to his nephew, when he came to the throne, saying: "Since God has come down upon you, be not double minded but sincere and honest in heart."

Another saying that has made a deep

impression on the Korean's soul is from the Book of Mencius. It reads: "When God desires to prepare a man for great service He first of all leads his soul and mind through deep distress. He wears down his health and makes him poor and thin. He strips him of hope and turns his efforts to confusion. Thus He teaches him resignation and patience and equips him for a service that he could not otherwise do."

With these thoughts in mind the Korean has made his pilgrim way through life, ever realizing that God is to be reckoned with and that righteousness and purity alone can prevail with Him.

Some few examples of his understanding of this great theme may be of interest, as illustrating also where he thinks prayer and faith are called for and how they should be exercised.

One of the first that I find is taken from the life of General Kim Yoo-sin, a noted warrior of Silla, who died in the year that the Venerable Bede of England was born, 673 A. D. The story of his life tells that he was a beautiful lad, handsome and well favored, and that he waited as a special attendant upon the king. In his youth, however, he was greatly distressed because of invasions of his country by enemies from the North. Unable to endure the pain of it longer, he left his friends and his life of pleasure and went to a cave on Chang-ak Mountain, where he fasted and bathed his body so that he might approach God in prayer. He prayed, saying: "The enemies that invade us have no religion. They take our lands by force and rob us. I, a humble servant of the State, with no ability or means at my disposal, yet desiring earnestly to do away with this evil of war, make my prayer to God. Wilt Thou be pleased to condescend; lend Thine all-prevailing hand and help us."

The record reads: "After four days thus passed in prayer, an old man in



rough garb came to him and said: 'There are many venomous creatures and dangerous beasts in these lonely hills. Why does a handsome lad like you abide here alone?'

"Yoo-sin knowing that he was no common man, but an angel, bowed before him and said: 'I am a man of Silla who desires to save my country. My coming here was in hope of meeting someone who would help me.'

"The old man was silent for a time, saying nothing.

"Yoo-sin's tears flowed as he earnestly besought his pity. Then the angel taught him the 'hidden law,' saying: 'Be humble and reserved and make no boast of it. If you use the gifts that I pass on to you unrighteously, they will be your destruction.' He finished speaking and went on his way, and though Yoo-sin attempted to follow him he was gone and out of sight. There remained only a cloud of light that rested on the mountain tops."

The story is even more moderate and reasonable than much of Bede or the experiences of St. Cuthbert. Yoo-sin was, like David, a mighty warrior, but tender and merciful in heart. He seemed to be a man of much prayer. Once when called to make a long and dangerous journey to the north, we read "that he went first to a monastery in Kōja and fasted and prayed with closed doors, sitting alone and burning incense. After several days and nights had passed he came out glad and happy saying: 'I shall not perish on the way.'"

Two hundred years later a prayer is

offered by one Ch'oi Ch'i-won, the father of Korean literature, a contemporary of Alfred the Great. He prays: "In this world of ours there are those pierced and fallen from the spear, and those dying of disease. Give me the power of the Great physician and make me like a loving father to the worn out in body and to those diseased in mind. On this fifteenth day of the first moon I have cleansed and brought the offerings, as the fresh dew is still upon the ground and the clean breath of the morning stirs the fragrant flowers. My thought is that here in this quiet abode of the Buddha, where the elders have their disciples about them, and where God Himself rules from His holy temple, my prayer may be heard by the all-merciful and all-loving One whose religion has come to this eastern land of ours. Thy footsteps mark all the way from the West. Save now, I pray Thee, those bound for Hades. Please leave for a little your high office in Heaven, come and comfort the sick, and touch with the hand that heals. Grant that by virtue of calling on Thy name we may escape from this net of destruction. May Thy life-boat save us from the waves of the restless sea and Thy sword of wisdom defend us from the forces of sin and the darkness of the night. Let the lamp of Thy wisdom which enlightens the heart of God cause the spirit of the enemy to melt, and let Thy silence dissipate the evils of the world. Open the gate of peace and safety to all mortals, so that they may gain entrance to Thy house of love and mercy." —*Bible Magazine*.

## THE LION-DOG OF CHINA.

[Ascribed by certain authorities to her Imperial Majesty Tze-Hsi—from the "Westminster Gazette."]

Let the Lion-dog be small;

Let it wear the swelling cape of dignity around its neck;

Let it display the billowy standard of pomp above its back (tail?)

Let its forefront be shaggy;

Let its forehead be low and straight like unto the brow of an imperial righteous Harmony Boxer.

Let its eyes be large and luminous.

Let its ears be set like the sails of a war junk.

Let its nose be like that of the Monkey-God of the Hindus.

Let its fore-legs be bent so it shall not desire to wander far, or leave the Royal Imperial precincts:

Let its body be shaped like that of a hunting lion, springing for its prey;

Let its feet be tufted with plentiful hair, that its football may be soundless,

And for its Standard of Pomp [tail]

Let it rival the whisk of the Siberian Yak, which is flourished to protect the imperial litter from the attacks of flying insects.

Let it be lively that it may afford entertainment by its gambols.

Let it be timid that it may not involve itself in danger:

Let it be domestic in its habits that it may live in amity with the other birds and beasts and fish that find shelter in the Imperial Palace.

And for its colour

Let it be that of the Lion (a golden sable) to be carried in the sleeve of a yellow robe, or the colour of a red bear or a black bear or a white bear or striped like a dragon; so that there may be dogs appropriate to every robe in the Imperial Wardrobe.

Let it venerate its ancestors and deposit offerings in the Canine Cemetery of the Forbidden City every New Moon.

Let it comport itself with dignity.

Let it learn to bite the foreign devils instantly.

Let it be dainty in its food, so that it shall be known for a Royal Imperial dog by its fastidiousness.

Sharks fins, curlew livers, and the breasts of button quails, on these shall it be fed, and for drink give it tea that is brewed from the spring buds of the tea shrub that groweth in the province of Hankow, or the milk of antelopes that pasture in the Imperial Park.

Thus shall it preserve its integrity and self-respect.

And for the days of sickness:—

Let it be anointed with the clarified fat of the leg of a sacred leopard, and give it to drink throstle's egg-shell full of the juice of the custard apple in which has been dissolved three pinches of shredded rhinoceros horn, and apply to it piebald leeches.

So shall it recover, but if it die then remember that Man is not immortal and thou too must die.

—*North China Herald.*

## COMMENCEMENT SEASON IN KOBE.

THIS is the time of the year when most schools in Japan hold their Commencements. A few wait until June, but the latter part of March is the time for the great majority of schools.

Unless one makes a point of attending these interesting gatherings, the years go by and the progress made in the different lines of educational work, year by year, does not seem half so real. We are apt to remember people and things as they were when we last saw them, and it is difficult to imagine

the changes that are constantly taking place unless we see them.

Within the past week it has been my privilege to attend six of these commencements connected with the work of the different missions in Kobe.

1.—East of the city, within half an hour's ride from the Oriental Hotel, you may find the "*Kwansei Gakuin*." This school, though founded only about 25 years ago by the Southern Methodists, is today a large and flourishing institution, in which the Canadian Methodists have united their efforts

also, and the future of the school is most promising.

They are busy enlarging their plant. Had the whole of Japan been at their disposal, scarcely could they have found a more beautiful location, overlooking Kobe Harbor, and a large part of Osaka Bay.

Already they have several hundred students in the Middle School, besides about 40 young men in their theological department in preparation for the ministry.

2.—*Ni-no-Miya Kindergarten*.—This is a product of our own mission—a small school of four years' existence, and it is taught in the Ni-no-miya Chapel. Up to this time this has been called a "Kindergarten Class"—and had only one trained teacher in charge, but from the 1st of April we shall be known as a *Kindergarten School* with two teachers, and we shall be able to accommodate about 40 pupils. Six, of our *twenty*, graduated last Tuesday. These Commencement days are occasions when we may be sure of having the parents attend with some degree of regularity, and an effort is made to impress them with some vital bit of truth; usually, a cake and tea are served after the meeting is over.

My next Commencement was that of 3.—*The Nellie Bennett Kindergarten*, in the part of Kobe known as 'Okuhirao Mura.' There were perhaps a dozen little graduates there. They actually had a *May pole*, and played "London bridge is breaking down."

The Methodist minister, who spoke to the children, on this occasion, told the story of George Washington and the cherry tree *once more*. Though no names were mentioned, we were told that "eventually this truthful boy became the president of a *great country*."

These kindergartens are doing much in the way of opening new homes and breaking down prejudice. Encouraging incidents in the lives of these children often remind us of the

prophecy in Isaiah 11:4 "A little child shall lead them."

The Buddhists are imitating us in this kind of work, as they have done in so many other things, and recently they have opened a kindergarten school very near my home.

4.—*Kindergarten Training School*.—Thursday afternoon, it was my privilege to be present at the graduating exercises of the "Glory Kindergarten Training School," under the management of Miss Annie L. Howe of the American Board Mission.

There were nine young women who received diplomas. This is the "mother" of Kindergarten Schools in Japan and is probably the most scientific work of this kind done in the empire. Although Miss Howe, herself, was absent on her furlough in America everything passed off beautifully and we felt it well worth the time spent there.

The speaker of the day was practical and gave these graduates some good advice as follows:

"In order to make a success of your life-work, try to do these three things:

"1st.—Keep yourself well informed; read.

"2nd.—Use the inductive method in teaching.

"3rd.—Do not forget that you are evangelists."

"If you fail in your instructions to give the little child what Jesus Christ has for it, your work will be a failure."

5.—The Lambeth Memorial School, for the training of Bible women, held its Commencement on Friday A. M. at 9 o'clock. This, again, is the fruit of the Southern Methodist Mission. Miss Maud Bonnell is the principal of this school and other missions have reaped benefit from the help trained in this institution. One of Miss Dowd's best helpers was trained in the Lambeth Memorial.

Lastly we come to—

6.—*Kobe College* (American Board)



—Situated near the Suwa-yama Park, Kobe College with its handsome buildings and artistic grounds, adds much to the appearance of this part of the city. A stranger would rarely leave Kobe without having visited Kobe College. But far greater are the attractions of this school than those that first appear. Those of us who have been in Japan for years and have known many of the noble women who have been educated in this school, can better appreciate the *real worth* of what is being done within her walls. This year sends out a class of thirty and one hundred new pupils are expected to enter.

It is most encouraging to see so many well trained Christian young men and Christian young women going out of the halls of these mission schools, into their various callings in life, carrying with them the *living leaven*, which eventually will leaven the whole of this empire. Though some may at times, like Peter, be tempted to deny our Lord, we believe that, largely through the influence of our Christian schools, much is being done every year toward building a firm strata of Christian thought throughout the Japanese nation; and with it the idea and fact of the *individual* is beginning to take its rightful place.

### A POWER IN INDIA.

REV. STANLEY WHITE, D. D.

WE reached Madura on Saturday afternoon, having been in India only a few hours and not yet having gotten accustomed to the strange environment. Scantly clothed natives had carried our bags, and had lined the railway stations, peering through the fences that surrounded the platforms. The fields divided into squares flooded with water were green with the first signs of the new rice crops. Here and there the fantastic temple indicated that we were in the land of a million gods.

We were in the mood prepared for surprises, but not such as presently came to us. On our alighting from the train a young foreigner stepped up, and after introducing himself said that the Christian Endeavor union for southern India was meeting in the city, and that he would very much like to have us attend, and incidentally the secretary of the board might favor them with an address.

The sight that met one upon entering the hall that night cannot soon be forgotten. There were nearly, if not quite, a thousand persons, the majority in early youth, seated in solid and compact rows on the floors, the men on one

side and the women on the other. For nearly three hours they sat in rapt attention as they listened to the various speakers. Even though the address was in English and had to be interpreted, they showed the respect of perfect order. When prayer was offered they bent forward until their brows touched the ground in reverence unmistakable. When the various societies were called upon to respond they arose, as at home, and either gave personal testimony or recited a verse or hymn. In one instance they played a tune on native instruments with great skill.

Twice we faced that great company, and each time with a feeling akin to awe as the thought of what it might mean for India when all that young life devoted in loyal service to Christ should come to maturity.

That India is not unmindful of the possible benefit to her life as a result of Christianity was made clear by the presiding officer of the convention at the final meeting. He was a high-caste Hindoo, a leading lawyer of the city. He had been asked to preside as honorary chairman because of his known attitude toward Christianity. In his closing address he said:

"It may seem strange that I, a Hindoo, should preside at a Christian Endeavor convention, but I do so gladly and am happy to define my position. India is passing through a crisis. The next few years will see many changes and be fraught with some dangers. I would like to give my testimony both to what Christianity has already done and what I believe she will do to help India. Upon the acceptance of some

such high standard as is taught in Christianity India must depend."

Is it any wonder that one went away from such a scene convinced that there is a force at the disposal of God which will cope even with such gross and petty customs as are daily performed in the famous Madura temple, under the very shadow of which this Christian Endeavor convention was held?

—*Christian Endeavor World.*

## SENIOR PROGRAM FOR JULY, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

*Topic*—Signs of the Times.

*Hymn*—The Morning Light Is Breaking.

*Scripture Reading*—Ten Missionary Beatitudes.

*Prayer*—For All Thy Missionary Saints.

*Solo*—Selected.

*Minutes.*

*Roll Call*—Answer with a current item of missionary interest.

*Business.*

*Hymn*—Selected.

*Topical*—Signs of the Times in Africa, Hwa-ian-fu, uba, News From Rivershade.

*Prayer.*

*Hymn*—Go Labor On.

Close with the Lord's Prayer in concert.

### SUGGESTIONS.

In "Ten Missionary Beatitudes" let the Scripture references be distributed before the meeting. Let the leader repeat (or read) the Beatitude, then ask the member having the Scripture reference to repeat it.

The "Prayer for All Thy Missionary Saints" should be memorized and given reverently, while the society sits with bowed heads.

"News From Rivershade" gives such an excellent insight into Mrs. Sykes' work that we give it to the societies that they may enjoy the trip with her.

In the Missionary Review of the World for May, 1914, there is an excellent article which will furnish additional interest to the program—"A World-Wide Work for Young Women"—a remarkable history of progress and of opportunity.

## EXPANSION—MUTOTO.

PLUMER SMITH.

**Y**EARS ago when we boys were discussing Texas, one boy could stand the strain no longer and finally burst out, "Well, how big is that town Texas, anyway?" Well, this little town has possibly not over 1,000 people, but then Mutoto is more than a town. It includes also all the territory over which we have supervision. It goes 50 miles to the west, 50 miles to the north, 50 miles to the south, and to the east to—well we do not know. We have an outpost 115 miles east of here, but far beyond, this same language is spoken.

Some day you will read in a history

of our African Mission that the Mutoto Station was occupied August, 1912, and that 16 months later there were 33 native evangelists and 51 teachers conducting regular services at 80 places in the territory assigned by the Mission to the Mutoto station. Bear in mind that many of these workers and stations were formerly under the care of the Luebo Station, and as such it is not all new work. New work is being continually opened up in new places, men are coming in to fit themselves for evangelists, and men whom we have trained are continually being sent out far and near to the places that are

begging for the Gospel. There are places and places begging for an evangelist or teacher to whom we must turn a deaf ear. How much the work will increase within the next months I cannot say. When the new station at Sangula is occupied that will take from this station much territory. When is a fine word there—we have been asking for a site at Sangula now for over a year, but if necessary, we can ask on for three years and the results in that field will repay us for all our disappointments and trouble.

To expand, we need missionaries and also native teachers. Some missionaries must stay here to teach the evan-

gelists, heal the sick, preach, send the evangelists to their fields, hear petitions for teachers. Then some are needed to be on the road all the time: encouraging the native Christians, baptizing converts and seeing to the health of the work at our outposts in general. Imagine a man, the only Christian in that place except his wife, whom we have sent to a post 100 miles or only 50 miles away, who has not seen another Christian in months. Will he be glad to see one of us come walking into his village some day? "And He said unto them, I must preach the kingdom of God to other cities also."

### UNFINISHED TASK IN CHINA.

THE unfinished task in China is still a gigantic one. What plea could be more eloquent in brevity and pathos than the fact that there are still in China 1,557 cities without missionaries?

When the China Inland Mission was founded, in 1864, there were only fifteen Protestant mission stations in China, with about 2,000 converts. Today that mission alone has 205 stations and 769 sub-stations. Every province of the empire has its missions, with a total of 2,027 native church organizations and 177,724 Protestant Church members.

And in addition to the areas unreached, there are the Moslems, numbering millions. It is said that the Moslem population of China is certainly equal to the entire population of Algeria or Scotland or Ireland; that it is in all probability equal to that of Morocco and numbers not less than the total population of Persia. One writer has said: "Within China there is a special people, equal in number to the population of any of China's dependencies, for whom practically nothing is being done, and whose presence hitherto has been almost ignored."

### WAITING!

They are waiting in the wild,  
Sick and weary and defiled;  
And the Saviour's healing Word  
They have never, never heard;  
Ever hungry and unfed,  
Left without the Living Bread.  
Waiting! Waiting! Waiting!

For the happy beam of day  
That shall chase their gloom away;  
For the news so glad and blest,  
That shall set their hearts at rest;  
For the peace we know and prize,  
And the hope beyond the skies.  
Waiting! Waiting! Waiting!

—Selected.

From Mrs. J. Edmunds Brown, Oxford, Miss.: The Survey is so fine that it is a real pleasure to canvass for it.



## FOREIGN MISSION RECEIPTS.

May, 1914.

Churches .....	\$ 12,178 40	
Sunday schools.....	615 77	
Young people's societies.....	496 26	
Children's societies.....	61 78	
Women's societies.....	3,164 18	
Men's societies.....	561 91	
Miscellaneous donations.....	1,368 14	
	<hr/>	\$ 18,446 44
Legacies .....		\$ 872 56
Literature. ....	105 21	
Exchange. ....	38 06	
Rent from real estate.....	22 50	
Furlough travel. ....	39 85	
Sundry expense. ....	1 96	
Office and committee travel expense.....	7 50	..
Postage. ....	4 00	
Miscellaneous items. ....	468 33	
	<hr/>	687 41
Current funds. ....		315 00
	<hr/>	
Receipts applicable to regular work.....		\$20,321 41
Receipts Not Applicable to Regular Work:		
Funds forwarded. ....	\$	1 00
Miss Annie Dowd's Home.....		3 50
From Sunday Schools:		
For Morrow Home. ....	\$	55 75
Yencheng equipment. ....		32 20
From Miscellaneous Donations:		
Yencheng equipment.....		105 00
	<hr/>	192 95
		\$, 197 45

EDWARD F. WILLIS,

Treasurer.

Nashville, Tenn., June 1, 1914.

## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

## AFRICA—CONGO MISSION [37] \*Rev. S. H. Wilds.

## Ibaache. 1897.

Rev. and Mrs. J. McC. Sleg.  
 Rev. and Mrs. A. L. Edmiston (c)  
 Rev. and Mrs. H. M. Washburn.

## Luebo. 1891.

Rev. W. M. Morrison.  
 Rev. and \*Mrs. Motte Martin.  
 Dr. and \*Mrs. L. J. Coppedge.  
 Rev. and Mrs. L. A. DeYampert  
 (c).

Miss Maria Fearing (c).  
 Rev. and Mrs. C. L. Crane.  
 Mr. T. J. Arnold, Jr.  
 Mr. and Mrs. W. B. Scott.  
 Mr. and Mrs. A. H. Setzer.  
 Miss Elda M. Fair.  
 Rev. and Mrs. R. F. Cleveland.  
 Rev. and Mrs. N. G. Stevens.  
 Mr. W. L. Hillhouse.  
 Rev. T. C. Vinson.

## Mutoto.

Rev. and Mrs. Geo. T. McKee.  
 Rev. and Mrs. A. A. Rochester  
 (c).

Rev. and Mrs. J. W. Allen.  
 Rev. Plumer Smith.

## Lusambo.

Rev. Robt. D. Bedinger.  
 Rev. and Mrs. A. C. McKinnon.  
 E. BRAZIL MISSION. [15]

## Lavras. 1893.

Rev. and Mrs. S. R. Gammon.  
 Miss Charlotte Kemper.  
 Mr. and Mrs. A. F. Shaw.  
 Rev. H. S. Allyn, M. D.  
 Mrs. H. S. Allyn.  
 Mr. and Mrs. C. C. Knight.  
 Mr. and Mrs. B. H. Hunnicutt.  
 Miss R. Caroline Kilgore.

## Alto Jequitiba. 1900.

Mrs. Kate B. Cowan.

## Bom Successo.

Miss Ruth See.  
 Mrs. D. G. Armstrong.

## W. BRAZIL MISSION. [10]

## Ytu. 1909.

Rev. and Mrs. Jas. P. Smith.

## Braganca. 1907.

Rev. and Mrs. Gaston Boyle.

## Camplua. 1869.

Rev. and Mrs. J. R. Smith.

## Itapetalinga. 1912.

Rev. and Mrs. R. D. Daffin.

## Descalvado. 1908.

Rev. and Mrs. Alva Hardle.

## N. BRAZIL MISSION. [11]

## Garanhuns. 1895.

\*Rev. and Mrs. G. E. Henderlite.  
 Rev. and Mrs. W. M. Thompson.

**Pernambuco. 1873.**

\*Miss Eliza M. Reed.  
\*Miss Margaret Douglas.  
Miss Edmonia R. Martin.  
Rev. and Mrs. W. C. Porter.

**Canhotinho.**

Dr. G. W. Butler.  
Mrs. G. W. Butler.

**MID-CHINA MISSION. [70]**

**Tungchiang. 1904.**

Rev. and Mrs. J. Y. McGinnis.  
Rev. and Mrs. H. Maxcy Smith.  
Miss R. Ellmore Lynch.  
Miss Kittie McMullen.

**Hangchow. 1867.**

Mrs. J. L. Stuart, Sr.  
Miss E. B. French.  
Miss Emma Boardman.  
Miss Mary S. Mathews.  
\*Rev. and Mrs. George Hudson.  
\*Miss Venie J. Lee, M. D.  
\*Rev. and Mrs. Warren H. Stuart.  
\*Miss Annie R. V. Wilson.  
Rev. and Mrs. R. J. McMullen.  
Mr. and Mrs. J. M. Wilson.  
Miss Rebecca E. Wilson.  
Mr. S. C. Farrior.  
Rev. G. W. Painter, Pulaski, Va.

**Shanghai.**

Rev. S. I. Woodbridge.

**Kashing. 1895.**

Rev. and \*Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venable.  
\*Rev. and Mrs. J. M. Blain.  
Miss Elizabeth Talbot.  
Rev. and Mrs. Lowry Davis.  
Miss Irene Hawkins.  
Dr. and Mrs. A. C. Hutcheson.  
Miss Elizabeth Corriher.

**Kiangyin. 1895.**

Rev. and Mrs. L. I. Moffett.  
\*Rev. and Mrs. Lucy L. Little.  
Dr. and Mrs. Geo. C. Worth.  
Mr. and Mrs. Andrew Allison.  
Miss Rida Jourouman.  
Mrs. Anna McG. Sykes.  
Miss Ida M. Albaugh.  
Miss Carrie L. Moffett.  
Miss Mildred Watkins.  
Dr. F. R. Crawford.

**Nanking.**

Rev. and Mrs. J. L. Stuart, Jr.  
\*Dr. and Mrs. R. T. Shields.  
Rev. and Mrs. P. F. Price.

**Soochow. 1872.**

Rev. J. W. Davis.  
Dr. and Mrs. J. R. Wilkinson.  
Dr. J. P. Mooney.  
Miss S. E. Fleming.  
Miss Addie M. Sloan.  
Miss Gertrude Sloan.  
Mrs. M. P. McCormick.  
\*Rev. and Mrs. P. C. DuBose.  
Rev. R. A. Haden.  
\*Mrs. R. A. Haden.  
Miss Helen M. Howard.  
Miss Millie S. Beard.

**Changchow. 1912.**

Rev. C. H. Smith.

**NORTH KIANGSU MISSION. [59]**

**Chinkiang. 1883.**

Rev. and Mrs. A. Sydenstricker.  
Rev. and Mrs. J. W. Paxton.  
Rev. and Mrs. D. W. Richardson.  
Rev. and Mrs. J. C. Crenshaw.  
Rev. and Mrs. T. L. Harnshaw.  
\*Taichow, 1908.  
Rev. and Mrs. C. N. Caldwell.

**Hanchou-fu. 1897.**

Rev. Mark B. Grier.  
Mrs. Mark B. Grier, M. D.  
Dr. A. A. McFadyen.  
Rev. and Mrs. Thos. B. Grafton.  
Rev. and Mrs. Geo. P. Stevens.  
Rev. F. A. Brown.  
Miss Charlotte Thompson.  
Rev. and Mrs. O. V. Armstrong.

**Hwaianfou. 1904.**

Rev. and Mrs. H. M. Woods.  
Miss Josephine Woods.  
Rev. and Mrs. O. F. Yates.  
Miss Lillian C. Wells.

**Yencheng. 1909.**

Rev. and Mrs. H. W. White.  
Rev. and Mrs. C. F. Hancock.

**Sutalen. 1893.**

Dr. and Mrs. J. W. Bradley.  
Rev. B. C. Patterson.  
Mrs. B. C. Patterson, M. D.  
\*Rev. and Mrs. W. F. Junkin.  
Mr. H. W. McCutchan.  
Miss Mada McCutchan.  
Miss M. M. Johnston.  
Miss B. McRobert.

**Tsing-king-pu. 1887.**

Rev. and Mrs. J. R. Graham, Jr.  
Dr. and Mrs. James B. Woods.  
\*Rev. and Mrs. A. A. Talbot.  
\*Miss Jessie D. Hall.  
Miss Sallie M. Lacy.  
Rev. Lyle M. Moffett.  
Miss Nellie Sprunt.

**Hatchow. 1908.**

\*Rev. and Mrs. J. W. Vinson.  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
Rev. and Mrs. A. D. Rice.

**CUBA MISSION. [10]**

**Cardenas. 1899.**

Mrs. J. G. Hall.  
Miss M. E. Craig.  
†Rev. H. B. Someillan.

**Caibarien. 1891.**

Miss Mary I. Alexander.  
Rev. and Mrs. R. L. Wharton.  
Mr. and Mrs. E. R. Sims.

**Piacetas. 1909.**

Rev. and Mrs. H. F. Beaty.  
\*Miss Janie Evans Patterson.

**Camajuani. 1910.**

Miss Edith McC. Houston.  
†Rev. Ezequiel D. Torres.

**Sagua. 1914.**

†Rev. and Mrs. Juan Orts y Gonzales.

**JAPAN MISSION. [36]**

**Kobe. 1890.**

Rev. and Mrs. S. P. Fulton.  
Rev. and Mrs. H. W. Myers.  
\*Rev. and Mrs. W. McS. Buchanan

**Kochi. 1885.**

Rev. and Mrs. W. B. McIlwaine.  
Rev. and Mrs. H. H. Munroe.  
Miss Estelle Lumpkin.  
Miss Annie H. Dowd.

**Nagoya. 1867.**

Rev. and \*Mrs. W. C. Buchanan.  
Miss Charlotte Thompson.  
Miss Lella G. Kirtland.  
Rev. and Mrs. R. E. McAlpine.

**Susaki. 1898.**

Rev. and Mrs. J. W. Moore.

**Takamatsu. 1898.**

Rev. and Mrs. S. M. Erickson.  
Rev. and Mrs. A. P. Hassell.  
Miss M. J. Atkinson.

**Tokushima. 1889.**

Rev. and Mrs. C. A. Logan.

Miss Lillian W. Curd.  
Rev. and Mrs. H. C. Ostrom.

**Toyohashi. 1902.**

Rev. and Mrs. C. K. Cumming.  
\*Okazaki. 1912.

Miss Florence Patton.

Miss Annie V. Patton.

**KOREAN MISSION. [76]**

**Chunju. 1896.**

Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.  
Dr. and Mrs. T. H. Daniel.  
Rev. and Mrs. L. O. McCutchen.  
Miss Sadie Buckland.  
Rev. and Mrs. W. M. Clark.  
Rev. and Mrs. W. D. Reynolds.  
Miss Susanne A. Colton.  
Rev. S. D. Winn.  
Miss Emily Winn.  
Miss E. E. Kestler.  
Miss Lillian Austin.  
Mr. and Mrs. F. M. Eversole.

**Kunsan. 1896.**

Rev. and Mrs. Wm. F. Bull.  
\*Miss Julia Dysart.  
\*Miss Anna M. Bedinger.  
Mr. and Mrs. W. A. Venable.  
Dr. and Mrs. J. B. Patterson.  
Rev. and Mrs. J. K. Parker.  
Rev. John McEachern.  
Mr. Wm. A. Linton.

**Kwangju. 1898.**

Rev. and Mrs. Eugene Bell.  
Rev. S. K. Dodson.  
Miss Mary L. Dodson.  
Mrs. C. C. Owen.  
Rev. and Mrs. L. T. Newland.  
Miss Ella Graham.  
Dr. and Mrs. R. M. Wilson.  
Miss Anna McQueen.  
Rev. and Mrs. J. V. N. Talmage.  
Rev. and Mrs. Robert Knox.  
Mr. and Mrs. M. L. Swinehart.  
Mr. William P. Parker.  
Miss Elise J. Shepping.  
Miss Harriet D. Fitch.

**Mokpo. 1898.**

Rev. and Mrs. H. D. McCallie.  
Miss Julia Martin.  
\*Rev. and Mrs. W. B. Harrison.  
Rev. and Mrs. J. S. Nisbet.  
Miss Ada McMurphy.  
Miss Lillie O. Lathrop.  
Rev. and Mrs. P. B. Hill.  
Dr. and Mrs. R. S. Leadingham.

**Soonchun. 1913.**

Rev. and Mrs. J. F. Preston.  
Rev. and Mrs. R. T. Coit.  
Miss Meta L. Biggar.  
Miss Lavalette Dupuy.  
Miss Anna L. Greer.  
Rev. and Mrs. C. H. Pratt.  
Dr. and Mrs. H. L. Timmons.  
Rev. and Mrs. J. C. Crane.

**MEXICO MISSION. [11]**

**Linares. 1887.**

Rev. and Mrs. H. L. Ross.

**Matamoros. 1874.**

Miss Alice J. McClelland.

**San Benito, Texas.**

Miss Anne E. Dysart.

**Brownsville, Texas.**

Rev. and Mrs. W. A. Ross.

**Montemorelos. 1884.**

\*Mr. and Mrs. R. C. Morrow.  
C. Victoria. 1880.  
Miss E. V. Lee.

**Tula. 1912.**  
\*Rev. and Mrs. J. O. Shelby.  
UNASSIGNED LIST. [1]

**Japan.**  
Rev. L. C. McC. Smythe.  
RETIRED LIST. [8]

**Brazil.**  
Mrs. F. V. Rodrigues.  
Mrs. R. P. Baird.

**Cuba.**  
Miss Janet H. Houston.  
Rev. and Mrs. J. T. Hall.

**Japan.**  
Miss C. E. Stirling.  
Mrs. L. R. Price.

**Korea.**  
Dr. W. H. Forsythe.  
Miss Jean Forsythe.

Missions, 10.  
Occupied stations, 53.  
Missionaries, 335.  
\*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.  
†Associate workers.  
For postoffice address, etc., see next page.

## STATIONS, POSTOFFICE ADDRESSES.

**AFRICA.**—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Belge, Africa, via Antwerp," care A. P. C. Mission.

**E. BRAZIL.**—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

**W. BRAZIL.**—For Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

**N. BRAZIL.**—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

**CHINA.**—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission.—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

**CUBA.**—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuaní—"Camajuaní, Cuba." For Placetas—"Placetas, Cuba."

**JAPAN.**—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

**KOREA.**—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

**MEXICO MISSION.**—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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